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Literary Department.

Written for the Religio-Philosophical Journal.  
**TO ADAM IN HEAVEN.**  
BY JULIA OTIS.  
Precious child, so soon departed!  
To the unseen, heavenly shore!  
O'er that world's wide horizon  
Canst thou visit us no more?  
When the stars their watch are keeping  
In the God-proclaiming sky,  
And the world's a wide expanse  
In the night's deep harmony  
Soul with soul holds sweet communion,  
The calm and holy time;  
Angels throng from worlds in gloom,  
Come and teach us truths sublime.  
Then the Spirit Land is ours;  
Then our dreams will be of thee;  
With thou then approach us, dear,  
And our souls I can receive.  
With a love sweet and thrilling glory  
Of the soul's immortal life;  
And the bright, unending glory  
Of the world beyond the tomb?  
Nay I did not part forever,  
In that hour of grief and pain;  
Our love that glows forever,  
Shall meet, dear child, again.

**WILFRED MONTRESSOR;**  
OR,  
**THE SECRET ORDER OF THE SEVEN.**  
A ROMANCE OF MYSTERY AND CRIME.  
BY THE AUTHOR OF "FLORENCE DE LAC, OR THE COQUETTE," ETC.  
**BOOK SIXTH—THE INSULT.**  
**CHAPTER XLIV.—**  
**THE MURDERER AND HIS VICTIM.**

The deed was done.  
During several minutes, John Harker stood gazing upon the lifeless remains of Alfred Tracey. Then, as if suddenly recollecting himself, he sprang to the door of his apartment, and turned the key in the lock.  
He left the door and cautiously approached his victim. A vague fear seized him. Tracey might not yet be dead. He feared every instant to hear a faint groan or a gasping inspiration—to see him toss his arms irregularly—perhaps turn toward him with a glaring eye, and utter a curse him with the withering glance of a dying man.  
Vain fears!  
And yet, with what a sensation of pure unmingled joy would the murderer at that moment have beheld the corpse of Alfred Tracey rise up and stand before him a living man with the faculty of speech, and the power of motion! How gladly now would he endure insult, after insult, rather than the burden of overwhelming guilt.  
A venal crime which dexterously transferred the contents of a stranger's purse to his, might have caused him perhaps a pang, a pang, but the taking of life, the murder, he shrank alike from the contemplation of the deed, and the execution of the penalty.  
He was, as it were, stunned and bewildered by the suddenness and the enormity of the crime into which his passion had betrayed him. The provocation was great; but the retaliation so far transcended his desires or intentions, that he could not account for the impulse which had moved him to strike the fatal blow. Was it not a horrible dream, an illusion of the fancy?  
He knelt by the side of the corpse, and laying his head upon the shoulder of the murdered man, shook him repeatedly.  
"Get up, Tracey, I bear no malice against you for your bitter words. Get up; I hit you harder than I meant; but you will live yet my good fellow, you will live yet. Get up."  
The limbs of the corpse were stiffening already and as the gambler gazed fearfully at his victim, he perceived that the jaws were firmly set, and that the hair, and the vicinity of the wound, was matted with gory clots. Upon the floor near the head of the murdered man, was a small puddle of dark venous blood.  
John Harker rose from his kneeling posture with a shudder, threw himself upon one of the sofas, and covered his face with his hands. But he could not shut out from his vision the spectacle of horror which he had conjured up by his deadly violence. The fiendish smile of Alfred Tracey—the murderous blow—the ghastly wounds—the imploring gesture—the contortions of the death agony—the blood, the mangled remains—stagnant, or in combination, were incessantly before his eyes. He turned his face downward, and pressed closely to the coarse cushion of the settee; but uselessly, if his object in so doing was to escape the appalling spectacle.  
And all the while the summer sun darted his bright golden rays through the windows of the apartment; and the daisies, which were in blossom, and glistered upon the smooth floor, and played, as it were, with the glances of the dead. Out of doors the air was filled with the buzz and hum of insects, bees and flies, some near and some remote, blending their indistinct noises into the murmur of a great city. Yet the thrill of a Canary bird, in a cage suspended in the rear of a dwelling house in Beckman street, at times sounded clearly and melodiously; and from the predilects of a garden in the vicinity came the

shout and laughter of children at play. And, momentarily, also heard the faint click of the billiard-balls in the room beneath, and the tread of the players as they passed around the tables.  
At length the agitation, the terror of the murderer began to subside—the enjuring of the imagination became less powerful, if not less hideous. His mind grew capable of reflection; the necessity of determination and of action forced itself upon his judgment. The body of a man bearing the incontestable marks of deadly violence, was in his apartment. What course was it incumbent on him to pursue. Should he voluntarily go before the police, and avow to the officers of the law that he had taken the life of Alfred Tracey in self-defense? Would his story in all its details be believed, would it save him from a verdict of manslaughter and a long, weary imprisonment in the State prison? Then on the other hand, what mercy could he expect if he attempted to conceal his crime and failed in the attempt? His memory recalled the fate of numerous criminals, who had, in this manner, subjected themselves to the extreme penalty of the law; and if he were disposed to make the attempt, how could he hope to move the body of his victim from his apartment, without awakening the curiosity or exciting the suspicion of his neighbors.  
It is not strange, perhaps, that Harker hesitated in arriving at a decision. The taint of suspicion had already fallen upon his character. Even in its most favorable aspect the killing of Alfred Tracey would render him a marked man. His present associates, as guilty as himself of minor offences against the law, would abandon him under the odium of an accusation of murder. The more he reflected on the subject, the more he felt inclined to hazard the attempt to conceal his crime from human eyes. As yet no person was cognizant of the death of Tracey, much less of his agency in producing it.  
The air of the apartment became sultry and oppressive. He betought himself of going into the city and of seeking to restore by fresh air and active exercise the equilibrium of his mental faculties. So he rose, and averting his face from the corpse, moved toward his door. He unlocked the door, and entering the corridor carefully locked it on the outside, and put the key in his pocket.  
As he stepped from the porch to the paved alley, he perceived the marker of the billiard room near the door, at the other extremity of the building sitting upon an empty beer barrel, waiting Henry O'More, and keeping time by drumming with his fists and thumping with his heels against the head and sides of the barrel.  
"Fine day, Mr. Harker," exclaimed the young man, with a shrill, wiry voice.  
"Yes; very fine, Abel," said Harker, turning toward Beckman street.  
"Say, Harker, there was a devil of a noise up stairs, an hour ago. It was in your room, wasn't it?"  
The gambler paused on hearing these words turned about and approached within a few steps of the marker.  
"You heard it, Abel? Yes, yes it was in my room. I was trying to put a pine box, filled with truck of one kind or another, in the upper shelf of the closet, and it slipped out of my hands upon the floor."  
"It sounded more like a sack of wheat, or a man knocked down in a fight than a box, and I was going to run up stairs and inquire about it, but I was busy then."  
"It was nothing but a box, Abel," said John Harker; "so you would have had your labor for your pains."  
"What is the matter with you, Harker? You look strangely."  
"Do I?"  
"Pale and lantern-jawed, and bid out of the eyes."  
"No wonder," said Harker. "I was up nearly all night."  
"You don't say?" replied the young man with an affected drawl.  
Harker was turning away, when a thought suddenly occurred to him.  
"What barrel is that Abel—is it Marvin's?"  
"Yes sir."  
"Won't he sell it? I want it for a particular purpose."  
"Going to kill a hog and salt him down, eh?"  
"No, no, Abel; but I am in earnest about the barrel; what is it worth?"  
"A dollar, I reckon."  
"Tell Marvin that I want it, when he comes in, will you?"  
The young man, by way of reply, gave an affirmative nod, and Harker left him, proceeding along the paved alley to Beckman street.  
Unnatural, unearthly, phantom-like, appeared the street and the buildings on either side, and the cars loaded with merchandise, and the pedestrians hurrying over the sidewalks. The distraction of his mind modified the action of the senses. The familiar objects which surrounded him presented a new picture to his imagination. It seemed to him as if he were dreaming of a strange city in some far distant land; or, as if he were wandering among spears and ruins of shadows and illusions. He paused in wonderment to look at a man in a common working dress, with a spade in his hand, who walked before him. The minute details of common things attracted his notice. He remarked the changing shadows which the morning wheels of the cars continually passing and re-passing threw upon the pavement—the trifling eddies of dust and rubbish which the light summer breeze whirled through the air near the surface of the earth—the inequalities of the stone in the paved street—the names and devices on the signs which were stuck over the door and windows of many of the buildings. The glare of the sun upon the pavements, the stoops, and the brick walls, and roofs, was bright and dazzling; but he saw, or fancied that he saw, dark blood red spots here and there upon

them, continually moving, in singular contrast with the surrounding brightness.  
He sauntered into the Park. The fountain was playing, and he seated himself on a bench near the fountain, and watched the rising and falling waters, as they broke into foam and spray. At length, shuddering, he withdrew his gaze, for amid the glittering foam he perceived the pale countenance of Alfred Tracey.  
There came striding along the gravelled walk a group of merry children, and they stooped to behold the fountain, laughing and talking as merry children always do.  
Back to the days of his early youth, flew the thoughts of John Harker. He recalled the memory of his mother, and he thought him of the hours when she rocked him to sleep, singing to him the songs of the nursery, and when she taught him to repeat after her, the words of prayer, and when she exhorted him to avoid wicked children and wicked practices. He thought of his school days, when with a score of playful boys and girls he went to school in the old stone school-house in the chestnut grove, where his father and mother had gone to school before him. The blackberry bushes, the boyish games of moonlight summer evenings, the chestnut pickings, the slings down Clover hill upon the snow; all these scenes rose vividly before him. He remembered how, as he grew up, he had toiled in the fields and forests, that surrounded his native village, how he had hunted and shot woodcock and quail, how he had gone to spinning visits and quilting frolics and singing schools with the prettiest girls in the neighborhood. He recalled the growth of his discontent and ambition, his adventurous visit to New York, the gradual inroads upon his early principles, which the strength of his passions and the influence of others had produced. And now what report of him would go back to his native village where his parents still resided, where his sisters comfortably settled in homes of their own, were bringing up their children in the practice of industry and virtue, where the playfellow of his boyish days, where playing and reaping the fruits of their fertile fields in honest independence?  
These thoughts were painful and depressing. Harker rose from the bench and left the Park, to mingle with the great tide of human existence that continually flows through Broadway. But amid the crowd he retained his individuality, not vaguely, but fully, perfectly, he was as it were, alone. He felt no interest in the aims, the excitements, the pursuits of others. The guilt resting on his soul, the danger impending over him, became in turn, the subject of his contemplation.  
Occasionally, as he wandered through the streets of the city, he stopped at one of the hotels or drinking houses on his route, and slaked his thirst with the contents of a tumbler filled to the brim with gin or brandy and water. He felt no hunger, craved no food. Nor did he experience any intoxicating effects from the spirituous liquors of which he had drank so freely.  
About the middle of the afternoon, the murderer, restless, and doubtful and irresolute; found himself near the ferry at the foot of Courtlandt street. The bell was just ringing and seemed to invite him to fly, at least for a time, from the city, which, in his imagination, resounded a huge slaughter house, crowded with bloody victims. He passed on board the ferry boat, and was rapidly borne across the broad river to Jersey City. An instant—only for an instant—as he heard the noisy music of the steam-car, he thought flashed across his mind that his wisest course was to escape immediately to the interior of the country, and leave the evidences of his guilt behind him.  
An hour afterward, on approaching the Depot of New Jersey railroad, after a solitary walk in the environs of Jersey City, he perceived a group of three or four gentlemen conversing near them, one of the large light-colored buildings of the railroad. He was attracted by the group, and distinctly the name of Alfred Tracey. A feeling more powerful than curiosity, induced Harker to maneuver as dexterously as he could to obtain a position in which he might, without attracting notice, overhear the conversation which was taking place. His efforts were partially successful. The first words he was enabled to hear were spoken by a stout, fine-looking man.  
"I have not seen Mr. Tracey to-day."  
"Not seen him? responded another gentleman.  
"No, Mr. Gardner."  
"The cars are on the point of starting."  
"I am aware of it, and I cannot explain the cause of Mr. Tracey's absence. I will not call him my friend until I have some explanation of his extraordinary conduct."  
"It is very extraordinary."  
"I saw him last night at the Park Theater, and informed him of my arrangement for his benefit. It was agreed between us, unless he found it more convenient to call upon me this morning, that we should meet at the Franklin House at three o'clock in time to dine, and take the cars at the appointed hour."  
The conversation fell into a lower tone, and for several minutes Harker could only distinguish what he heard and these a single word.  
"I begin to suspect that Tracey is a coward," remarked the first speaker, in his usual voice.  
"If so, I have done with him."  
"We cannot complain of you, Captain De Ruyter, but the conduct of your principal is deplorable. It was agreed between us, unless he found it more convenient to call upon me this morning, that we should meet at the Franklin House at three o'clock in time to dine, and take the cars at the appointed hour."  
The gentlemen who had been conversing together, moved toward the ferry evidently with the design of returning to the city of New York

John Harker followed them, but he heard nothing farther that seemed to bear any reference to Tracey, except a whisper, inadvertently lost, from one of the party, Wilfred Montessor.  
"Your reasoning is just, Gardner. Tracey has not dared to face me, less perhaps from cowardice than the consciousness of his infamous conduct."  
The portion of the conversation which John Harker had overheard, satisfied him that a gentleman in the steamboat had been waiting in the depot for Alfred Tracey in order to fulfill an appointment. He was also satisfied that no suspicion existed of the cause of his absence. Nor any clue by which to trace him to the building in the fear of Beckman street. The idea of confessing his guilt or attempting to palliate by an ingenious plea of self-defense, had at the time entirely vanished from the mind of the murderer.  
It was nearly dark when he arrived in Beckman street, and crept slyly and cautiously along the alley toward the building in which lay the corpse of his victim. He entered the front door unobserved, and stole on tip-toe, through the lower entry. The doors of the lawyer's offices were closed, but the voices of at least two persons could be heard distinctly from the offices in the rear. Harker listened.  
"You were in the Circuit, to-day?"  
"Yes, a few minutes."  
"Have they got through Dingle's case yet?"  
"Not yet. The State is hardly through the examination of witnesses."  
"It will go hard with him. The judge is against the prisoner, I hear."  
"Graham is doing his best. I should not wonder if he got Dingle off with a verdict of manslaughter. There is no dispute about the killing; but from the cross examination it is evident that the defense intend to insist that the defendant pushed Dingle before the latter struck him."  
"Manslaughter—ten years in the State prison, perhaps—it is almost as bad as hanging."  
"So it is."  
John Harker slunk up stairs with the caution of a thief, the words of a speaker ringing in his ears. "Ten years in the State prison—almost as bad as hanging." He unlocked the door of his apartment and stole warily into the presence of the dead. There it was, near the center of the room, the corpse of Alfred Tracey, a dark motionless object, almost invisible to the human eye. But the murderer felt that it was there—the fatality of the scene was as nothing to the moral instinct, if such a phrase may be permitted, which recognized the presence of the lifeless victim of unprovoked passion.  
He groped his way across the apartment to one of the sofas, and seating himself thereon, waited patiently and silently hour after hour. The course of the evening wore on, but he came to the door and knocked, but he entered no invitation to enter, and the visitor went away. He looked out of the window—there were no lights in the neighboring dwelling—he listened—there were players in the field and rown underneath—and so he waited till the lights should be extinguished, and the players should go forth—perhaps at midnight or later. What words could describe the feelings of that man? Immoral and vicious though he had been, during his weary watch with the dead, in that solitary apartment—the pangs of remorse—the shuddering of fear—the apparitions of horror which assailed and tormented him.  
"Oh! let him who stands in the vestibule of crime and is dazzled by the false glare of honors gained by hypocrisy and wealth procured by fraud, remember that within are caverns of shame and terror and despair."  
At length the lights were extinguished, and the players went forth. Harker was silent. The murderer rose, lit a lamp with a lighter match, and carefully closed the window shutters of the apartment. He had nerved his mind by dint of extraordinary efforts to the fulfillment of the dreadful task which he had imposed upon himself—and when the hour of his sinning was hesitating—no external signs of fear. He descended the stairs and opened the door leading into the paved alley. No human eye met his. No human ear heard his footsteps. He hastened towards the farther extremity of the building, took up the barrel which he had partly purchased of the murderer, and carried it up stairs to his apartment. By the aid of the latchet with which Alfred Tracey had been killed, one of the barrel heads was speedily removed.  
Two hours—two hours of ceaseless, fearful toil and the work was done.  
The corpse of the murdered man, horribly mangled—like clothes, even his watch and buttons were the murderer to conceal the evidence of his guilt—were stowed in the barrel—driven in tightly. The stains of blood were carefully washed from the floor and from the hatchet, and a few hairs sufficed with gore, were gathered and burned in the flame of the dim flickering lamp.  
It was bravely and cunningly done.  
But will no circumstances unforeseen—improbable perhaps—reveal to the eyes of men, the crushed and mangled body, though hemmed around with thick stacks of oak, and hooped with hoops of iron?  
The judgment of God has overtaken Alfred Tracey.  
Will his murderer escape? No.  
A brave and cunning man is John Harker, but no bravery nor cunning gives impunity to crime.

**Department Of Arts And Sciences.**  
**New Uses for Paper.**  
A new branch of industry has just been introduced to our notice. We have for some time been familiar with various novel applications of paper. But now the uses of paper are very much extended by a patent process by M. Pavy. The paper made by this process is of a peculiar kind. It very much resembles that used by the Japanese for pocket handkerchiefs, and is susceptible of the same application. The patent calls it "felted," and to a certain extent the term is appropriate. Both animal and vegetable materials are employed in its production. Among the vegetables we find some not hitherto much employed in the manufacture of paper, such as flax, jute, plants of the mallow, and the ordinary fibres, flax, hemp, and cotton. The animal materials used are wool, silk, skins, and other material, which is certainly a novelty in paper making. These various materials are reduced to a pulp and bleached, and then "felted" in appropriate machinery, which is, no doubt, the same as is used in ordinary paper making. It will easily be understood that the mixture of such materials as we have named gives a paper of extraordinary pliability, flexibility and strength. It can, indeed, be sewn together with as much ease, and makes as strong a seam as the woven fabrics it is intended to replace. The uses to which this paper can be put are innumerable. We may mention a few of the articles we have seen. First, petticoats, which no girl of the period could resist. These may be printed exactly like the skirts now so fashionable, or they may be white, and have open worked stamped out in patterns, with scarcely any amount of labor with scissors and needle could imitate. The marvel is that they can be sold retail for sixpence each—little more than the cost of washing a petticoat. We have next bed furniture, of imitation crochets and chintzes. These are printed with patterns of great beauty, and a set of curtains will only cost five shillings. We have also quilts, which, besides being non-conductors of heat, have a very genteel appearance. White day covers for beds are made with embroidered patterns and equally cheap. White table cloths, stamped with patterns in remarkably good taste, and we are sure, soon to become a distinct table, and serve to light the day after the party, unless the host be of an economical turn and resents them to the paper-maker. But the material is also applied to articles of a more substantial character. Very good imitation leather is formed of it, and fitted for covering, and even shoes, may be made. The last can be made impermeable to wet by the introduction of oils and linoleum. We have said enough to show that a material is produced which will probably have considerable influence on some of our staple industries. Paper chairs, it may well be supposed, have already had a sensible influence on the furniture trade, and the further extensive substitution of paper for woven fabrics must produce still greater changes.

**A Burning Sea of Naphtha.**  
The *Poll Moll* (Globe) mentions the recurrence of an extraordinary phenomenon recorded in Herodotus as having been observed in remotest times by the tribes inhabiting the shores of the Caspian Sea. That huge salt lake is dotted over with islands from which enormous quantities of naphtha are yearly taken. Early in the month of May, owing to extraordinary disturbances, the naphtha wells on the islands overflowed, and the inflammable substance spread over the entire surface of the lake. It accidentally took fire, and for 48 hours, burned furiously over many thousands of square miles, presenting a magnificent and terrifying spectacle to the inhabitants of the surrounding country, who imagined the end of the world was near. The fishes in the sea were entirely destroyed.

**The Preacher to the Free Religionists of Chicago.**  
The Free Religionists of Chicago, met, last week Sunday, at the real Holy Ghost is oxygen, and is the indwelling spirit of the vital air which we breathe. It enters into the composition of the food we eat, the ground on which we walk. In oxygen we live and move and have our being. In Genesis, chap. I, we read the spirit or breath of God, moved upon the face of the deep. The *Revelation*, chapter III, the breath of God, the Spirit of God, was the wind or oxygen in motion. The preacher also declared that the dehydrating carbonic acid gas is the real Devil. —*Adrian (Mich.) Journal.*

**A Sympathizer.**  
A lady reached the passenger depot in Dayton, Ohio, the other day, just as the train she intended to take was leaving and as she stood almost crying with vexation on the platform, a gentleman arrived at the depot on foot, ran up to her, and, without a word, laid his coat on his arm and his face streamed with perspiration. As he looked on the train, now fast moving away, he sat down on his carpet-bag, wiped his face, and very demurely, as it was, he said: "Oh, that train!" The lady heard him, and smiling upon him with a lady's sweetness, said: "Thank you, sir!"

**The Violin.**  
Up to the year 1600 the violin was hardly known in England. It was introduced by a rolling minstrel, and was regarded by the lower classes as a low class instrument, they looked upon it as we look upon the banjo at the present time. It was not used in concert till about the time of Handel. He was the first to recognize its masterly power, and to employ it to represent the highest and noblest emotions of the soul.

**Character.**—Is what God and Angels know of us.



## Pacific Department.

BY BENJAMIN TODD

## Sunday.

The PACIFIC, a religious paper published in San Francisco, is going into religious spasms over the idea that the Central Pacific Railroad is running the cars on Sunday. Its Editor says that God built the railroad, and if he does not wish to have it run over on Sunday, why does he allow it? It would be a fine idea on this great international route to have the train stopped wherever they might be on Saturday night, and wait until Monday morning. It would just suit the Pacific undoubtedly, to have things so arranged, and they would probably send out and build churches at those points, and have the people travel to come and listen to their religious twaddle and mockery all day on Sunday. The idea that Sunday is any more sacred than any other day, is the most foolish imaginable. When we were a little boy we hated Sunday with a most inveterate hatred, for it was a day of crucifixion and torment to us.

All who can go back forty years in their experience will recollect the manner in which Sunday was kept by a good old orthodox deacon, and such an individual was our father. We could not run, laugh, whistle or give vent to the natural exuberance of a child, in any form; children are by nature inclined to do, without having to walk into the shop on Monday morning and settle up for our Sunday delinquencies by being made practically acquainted with a certain strap that formed a part of the working tools of our worthy progenitor.

We recollect distinctly a certain institution in existence at that time, namely, that of flogging men whose business was in part to go out and secrete themselves in the public highways in order to be ready to pounce upon any poor unfortunate traveler that might happen to be journeying on that sacred day. It mattered not what reasons were given for this desecrating God's holy day, no excuse was sufficient to exculpate the culprit.

It might be that a sick or dying child was lying and anxiously waiting their arrival that they might behold the face of their protector and loved one once more before his eyes closed forever in death. But that was no excuse,—they must still on Monday morning, go before the Justice of the Peace and pay their fine before they could be allowed to proceed.

In the land of clocks and wooden nutmegs, the laws were more rigorous than in the old Bay State. There the law attached a severe penalty to the act of a mother's kissing her babe or a man's kissing his wife on Sunday. There is a case on record of a man who was a sea captain, his dwelling was situated on the banks of Long Island Sound, his ship was lying in the offing. Having a fair wind he concluded to sail on Sunday. That he might do so on Sunday, for a fair wind was considered a permit from the Lord. His wife accompanied him to the foot of his garden when the boat came from the ship to receive him. A long voyage lay before him and thinking that no one saw him, he stole a kiss from his wife in bidding her good by. But alas for him, the hawk eye of a sitting man was upon him, and the next morning a suit was commenced against him for desecrating the Sabbath, and a fine of ten dollars with costs was collected from his property.

Oh! shade of a dying God of eighteen hundred years ago, what follies and what heart-revolting crimes have been, and are still, committed in thy name!

The idea that it is God's day, preeminent to others because it is called Sunday, is without foundation in history; for every day in the week commemorates some good of ancient mythology.

Sunday, the first day of the week by the old Saxons, was called Sunna day, from the fact that it was formerly dedicated to the Sun.

Monday was formerly called by the Saxons, Moonday or Moon-day, on account of its being sacred to that planet.

Tuesday, or the third day of the week, was called Tuesday, or Tuesday, the god of ancient times, that presided over strife and litigation.

Wednesday, the fourth day of the week, was called in the Saxon, Wodnesday, or Woden's day from Woden or Odin a deity of the northern nations of Europe.

Thursday the fifth day of the week, was called in the Danish, Thursday or Thor's day, being consecrated to Thor, a god of Scandinavian mythology.

Friday the sixth day of the week in the Saxon, was called Frig-day, from the fact that it was consecrated to Friga, a goddess of the North, and was the wife of Thor.

Saturday the seventh day of the week, was called in the Saxon, Saterdag, in the Danish Saturday or Satura's day. Saturn was considered in ancient mythology as one of the oldest and principal deities.

The word Sabbath does not mean any particular day of the week; it means a Jewish religious institution, and by them fasted first on to Saturn's day, and the Christians, they stole Sunday from the Sun-worshippers for their use. Hence the Sabbath is as useless as the fifth wheel of a coach, there is no place or day in the week for it. When we come down to the strict definition of the term, that is to cease from labor or to rest, then no sensible mind will object to it for a moment. For our part we would sooner have two in a week than to do away with the one we have. But let it be a day of rest, to cease from labor. Let it be a day of recreation for those that are confined in our large cities during the week that they may get out into the country and get a few breaths of fresh air, at least.

Old Theologians don't like that; they would if they could put a stop to the running of steam and horse cars on Sunday, for they preach such dull, prosy, musty old stuff soaked up in the blood of a dead God. Very few at the present day wish to go and hear it if they can get anywhere else.

## Coming to California.

We learn by private correspondence, and through the Spiritual papers, that there are several speakers that are intending to come to California next Autumn. We would certainly welcome all that wish to come and join us in the great work of evangelizing this Coast with the doctrine of Spiritualism; but let me whisper a word of caution to your ears. Do not come expecting to have any easy and reap golden harvests, if you do, you will be disappointed.

Again; let none but the most energetic and successful workers come, if they wish for success at all. A majority of the speakers in the Atlantic States, know naught of the hardships of a speaker's life here in the Pacific Slope. When a speaker goes to his appointment in the East, it is a pleasant railroad ride of a few hours at most, and on his way

arrival, they meet with a hearty welcome to a home in some private family, where the temporal wants are well supplied, and home-like influences are thrown around, and in most cases, a stipulated sum that amounts to a fair remuneration awaits the completion of the engagement. The remuneration may not be excessive in amount, yet when the light expenses are taken into consideration, the reward for their labors is reasonable.

But let them come here and have to ride over the dusty plains, and climb over the rocky roads that lead over the mountains, in a stage coach, paying as we have often done, all the way from fifteen to thirty cents per mile, then stop at a public house and pay two dollars a day for your fare, and then run your own risk whether you make enough to pay your expenses, and quite often fail, and then you might have something of an idea of what pioneering on this Coast amounts to.

There are but two places on this coast at present that number sufficient Spiritualists to warrant them in sustaining meetings every Sunday, and they are San Francisco and Sacramento. And none but first-class speakers can sustain themselves for any length of time in those cities.

Again; the months of December, January, February and sometimes March, it is so muddy throughout the country, that it is next to impossible for speakers to get about, or to get an audience except in those two cities we have named. Such an individual as E. V. Wilson, with his remarkable test mediumship and strong physical constitution, and indomitable energy, would do well, undoubtedly. We hope that it will not always be thus, on this coast; but we have given a true statement as it now stands. The harvest is great and the laborers are few, and what is more, the day wages are small after expenses are paid. We would not be understood that there are no good liberal souls on this coast, for it is far otherwise. And could they all be collected in one place, no doubt, in that place, speakers would be well supported, kindly treated, and the cause thrive.

## Original Essays.

For the Religio-Philosophical Journal.

Man's Destiny, Life, &amp;c.,

BY N.

It would require more than human efforts now seem capable of doing, to discover and recount the innumerable wants, desires and aspirations of man, that exist in his nature, and by possibility may be called into action. It is a real and wise conclusion that all reasonable wants can and should be controlled and governed, or else suffer the penalties of their indulgence and gratification.

As knowledge increases the capacity and capabilities, new questions and wants of a continued higher grade will be presented with the ability to satisfy them.

Man wants to know the cause and the purpose of his creation, and of his destiny here and hereafter. These are wants that cannot be satisfied without due effort in time, opportunity, and effective application.

Something like the following, may lead to a few steps in that direction:

Necessary, indispensable, elementary substances and conditions of human existence.

1st. The earth. The planet Earth was not created wholly and solely for the exclusive benefit and occupancy of man on its surface, but has its relative value, power and influence of gravitation, attraction and repulsion, with other considerations, in the planetary system. Aside from all that, it would seem to have been made for the abode of man, the theatre of his actions, and his enjoyment of life's numerous blessings, and an endurance of its sufferings, and of his dissolution.

On this theatre of land and water, are enacted all the scenes of earth life, disease and death, whether comic or tragic;—of quiet or commotion, of domestic enjoyments and sorrows, of friendships and enmities, of love and hatred, of peace and war, of hope and fear, of reverence and devotion, of ignorance and knowledge, and of all other conditions of contrast of body and mind, and of their various wants.

Nothing short of Almighty power could so temper, regulate and control all these loving and hating, ever constant and discordant elements and conditions, as to preserve man from total destruction by his fellow-man and continue him in a state of social and progressive improvement.

The physical, anatomical and intellectual structure of man, fitting him for his destined condition on earth, altho' attended with much suffering here, is a demonstration of infinite wisdom and power, it being a probationary, preparatory state for another sphere of spiritual existence.

2nd. The atmosphere. "The breath of life" of man is at all times dependent on the atmosphere for his continual existence.

It is also likewise necessary to almost all animal existence, excepting some whose element of life is in the water, some of which are amphibious reptiles and insects. It is essential to the life, growth and maturity of vegetation. In its different degrees, as rightly tempered by heat, it is essential to the health of man if pure, if impure, noxious, according to the quality and degree of impurity.

All the labor of man depends in a great measure upon the right temperature of the air, suitable and practical for the kind of work to be done and the safety of his health in doing it. It is the medium of light, heat and sound, and in some form or quality fills all space, and thus relieves "nature" of the abhorrence of a vacuum.

## NO. 1. LIFE.

Human life is that state and condition of vitality in which the body and soul are united. In that state and condition, in health or disease, all human acts in this world, in this life, are done and finished. It is of great consequence that they be rightly and wisely done. Human beings are imperfect in knowledge, wisdom and power and so will often act indiscreetly, wrongfully, and must suffer the penalties of all such acts. Even in that condition, life's blessings and enjoyments are numerous and precious. The love

of life is so strong, we are never willing to lose it, until we see, or think we see, an unavoidable necessity for it. Animal life is that state of vitality in which the functions of the animal can perform their destined offices. Vegetable life will bear nearly the same definition.

Human life on earth requires the indispensable elements, condition and presence of air, space, light, heat and time. Is not life the origin of motion? and if so, is it not the original power and "first cause" of all existence,—of everything?

Does it not sustain and maintain everything in its destined course, and its changing, and in its changed condition? It obeys the power that orders the changes in life that are periodically necessary, called death or dissolution, for other and further life. Many things in this world are limited in length of life and must wear out in fulfilling their allotted time. Vegetable and animal death may be caused by power greater than exists in their life, by accident, or intended violence. The power of life originates life anew. Does not the power and doings of life conclusively give the true answer to the long, anxious and unsettled question and inquiry, "Of what is the first cause?" Hitherto, the best and most authoritative answer made to that question, was that God was the "first cause."

That answer seemed to preclude all further examination. Yet it did not fully and understandingly, universally, absolutely and satisfactorily settle the question. The inquiry next made, was, "What is God?" Numerous replies and attempted answers have been made, according with the views and opinions of those who made them. They are mainly inferential, as they should be,—inferences of what they considered His doings, His ways and His works.

A believed revelation of His character and of what He will be His future doings, principally, with mankind, has been relied upon by many.

Yet still the question of what God is, is a matter of opinion and belief.

As to the true "origin and first cause" of all things, the field of inquiry is still open for further investigation and further proof.

As life must be the first cause of motion and as motion produces change,—thus by the continued operation of these powers, action is commenced, and thus by necessity their action must continue, perpetually. No state of absolute rest can follow. The world is thus put in motion, and change is the order for all time. One change makes some other change necessary, and so on *ad infinitum*.

The question of who or what made life, is on a higher ground than the question of who or what made God, that is, if we confine it to the Christian God alone. When viewed as the God, believed in by all races of men who believe in any god, it comes nearer the unanswerable question of both questions. The answer to the question of who or what made life, must be intelligence, knowledge, wisdom and power united. The attribute of infinity ascribed to the knowledge, wisdom and power of the Christian God, precludes any and all "first cause," because to infinity there can be neither beginning nor end. All nature's works within the range of our knowledge and observation, show that everything has had its beginning, its "first cause." If there be no first cause, it is clear there can be no second cause; and where there can be neither a first and second cause, there can be no cause at all.

The expression of first, shows there must be a second, and so on, secondary to a final end of cause.

Let us look in a brief way, at some of the productions and advantages of this land and water theatre, and inquire what must have been the principal object and purpose of its creation. The very first step on its surface is a foundation upon which to stand and act, and perform, enjoy and undergo all the various and complicated scenes of earth-life, and ready for action of some sort.

Its productions are firstly, such as are spontaneous, and next, such as are produced by cultivation. They are too numerous and various to attempt any mention of them. We may notice some of the qualities and values and peculiarities of a few of them with the necessity for their use. First, the covering of the earth's surface with an endless variety of forest trees, growing perpendicularly,—their trunk and branches symmetrically formed, and in the best possible form. For use, they are in the best position, shape and size. First, for a building to live in, then for fuel, and all kinds of lumber, and when crops are to be raised, then for fence. A great portion of household furniture is made of wood, and most agricultural instruments, as well as manufacturing machinery, ship building, musical instruments, and scientific apparatus, forms of defense in war, and for protection in storms and winds. Upon the exhaustion of wood for fuel, coal is provided. For medicinal purposes, the roots and bark of great remedial power, as well as gums and resins, are provided, as is, also, the important uses of the India rubber.

We next come to the building of school-houses, colleges, churches, universities, storehouses, elevators, bridges, wharves, piers, abutments, piles, conservatories, theatres, jails, and public and private superb residences, as well as necessary hovels, wells, cisterns, aqueducts, ladders and all kinds of wheel and other carriages, down to velocipedes. A consideration of some note is the superabundance of the necessary material for all these purposes.

We now come to the almost endless variety of fruit bearing trees,—the beautiful and rich apple, pear, quince, peach, plum, apricot, nectarine, cherry, olive, date, lemon, orange, the persimmon, lime and pomegranate; the endless variety and abundance of small fruits, the currant, gooseberry, blackberry, raspberry, whortleberry, barberry, bush and vine cranberry, strawberry, grape, wintergreen berry, partridgeberry, juniper berry, which hopple berry, spikenard berry, elderberry,—and many others. The variety of nuts,—the almond, acorn, beach,

butternut, brazilnut, chestnut, walnut, cocoanut, filbert, hazelnut, W. India nut, peanuts and pecan nuts, and several others.

Salt, spices, peppers, allspice, ginger, cinnamon, cloves, mace, nutmeg, saffron, sweet cicely, fennel, tea, coffee, sugar and honey, tea, tobacco, and medicinals; the poppy for opium, stramonium, lobelia, peppermint and other mints, pennyroyal, catnip, tansy, and for their flavor and pungent taste withal, sage, parsley, celery, wild turnips, spikenard root, wormwood, prickly ash bark, and hundreds of other medicinals.

Garden vegetables,—potato, beet, carrot, peas, beans, parsnip, turnip, onion, cucumber, squash, pumpkin, melon, citron, egg-plant, or "salads," lettuce, cabbage, cauliflower, broccoli, celery, radish, rhubarb, artichoke, horseradish,—cress, peppergrass, cives.

For bread,—wheat, rye, barley, oats, corn, rice.

For clothing,—flax, hemp, wool, skins and furs of animals, the product of the silkworm, India-rubber and cotton.

Animal food, in countless numbers and endless variety, supplies all that is needed for that kind of food, as well as for many other purposes.

All the useful and necessary minerals, ores and metallic substances, are stored in and on the earth, in great abundance as well as in every variety.

All these numberless provisions are evidently so abundantly prepared for the necessary use and enjoyment of man. No other adequate object or cause can be rationally assigned for such provision.

What, then, is proved by all these evidences? One thing, certainly, that the existence of man, his welfare and his present and future destiny, was of importance enough in the mind of the power that made this creation to justify its doings. What cause, then, has man to fear or doubt that this same power will fail to take the wisest care of him through all future time?

The next point of consideration is the waters that cover so large a portion of the earth. They are filled with innumerable multitudes of animals for the evident support of man. The seas, lakes, ponds, rivers, and rivulets are filled with them, and these are so situated as to best accommodate earth's inhabitants quite decisively.

The mineral springs for the healing of disease are numerous, and are found more or less in all quarters of the earth. There are other mineral waters, valuable for other qualities and properties. Rich mineral ores and metals of all kinds exist in great abundance. Can there be any reasonable doubt that all these things are provided for man's existence, worldly prosperity and happiness?

We have thus, in a very cursory manner, looked over some of the provisions and preparations for the sustenance and abundant earthly support of man, and the all-important question here, demands a satisfactory answer,—could these provisions have been prepared for any thing else, and if so, for what else? If no sufficient answer can be made, then it remains conclusively settled that they were made and provided for man. Then the true and decisive considerations and consequences must necessarily follow. If then, this earth and man and his residence upon it, have thus been made and prepared, as the principal object of their creation, it places man in a much higher scale and grade of existence than has been generally entertained. It then follows, of course, that this earthly state is a preparatory condition for something vastly more important to follow.

What that state and condition will be, we must learn here as well as we can, by inferences and conclusions, from what already exists within our knowledge and experience.

Fire and water, acting separately, as well as jointly, put the whole world of machinery in motion, and manufacture, probably, more in one year than the whole world of mankind could do of the same kinds without machinery, in ten or even twenty thousand years.

The atmosphere is absolutely necessary to put and continue these two agents in action, the three thus acting necessarily and harmoniously together.

The action of these elements or agents are absolutely essential to the existence and welfare of man in his condition on the earth. Leaving man out of the question, where would be the necessity or use for these agents?

The beautiful provision for the good of man shows conclusively enough that it was, and is, provided for the necessary use and support of man. Among the animal and vegetable departments, there are in each, many that are not for food, but may be for his use in other ways, some animals for work in various ways and other uses, and many that are his deadly enemies, and enemies of each other, and others medicinal. Some are in our way, fatally dangerous, others extremely annoying, as flies and mosquitoes by day, and fleas and bedbugs by night.

As a kind of finale to our notices of the innumerable uses of the forest tree, we observe that in some form it is so manufactured as to be present and in use with us through all of life to the grave, and waits upon us there, with the coffin and the hearse.

The reader must be in some fault of neglect unless he can add greatly to these details and descriptions, and add, also, some profitable reflections on the cause and preparation of them. Thus at considerable length in detail, we have looked over the necessary and bountiful supply of food for the support of man on the earth, the supply for clothing, and the supply for shelter, rest and protection.

We have also stated that these provisions could not rationally have been made for any other purpose. It remains, therefore, to now mention other substances and conditions of human existence.

## SPACE.

The earth, as before noticed, is the grand theatre of human action. It must of course have the requisite room and space for all kinds of

necessary action. Space is boundless, and said to be infinite. That is beyond our power to determine, as it is impossible for us to comprehend any infinity. The atmosphere surrounds and furnishes the necessary room, and heat regulates its temperature. There is no useless deprivation of necessary room for all useful purposes, either by mountains, hills, rivers, lakes and oceans, or any other obstruction, as all such obstructions are not impassable, the room only differently located, and are as much needed as such partially obstructed room.

## LIGHT.

Light is another of the necessary essential and elementary substances and conditions of human existence.

This is a power so well known as to need no argument or illustration to show its priceless and precious value.

Without it, the human race would not be likely to maintain their existence. Life is precious, but without light it could hardly be a blessing. We could not live as a people without it. This consideration shows its constant and vast importance. The sun furnishes the principal part of the light for our planet earth, and the heat that accompanies it, insures, with other constituent aids, the growth and maturity of all the necessary, beautiful and luscious vegetable products of the earth. So far, we have discoursed on light as a power only. Of what material use would it be, if objects could not be seen by it?

To provide the sense of sight, and the active and perfect organization and location of the human eye, is one of the most valuable, skillful and enjoyable parts of machinery in the human composition.

Who does not love to see the realities and beauties of nature and art?

Who would not, or could not, with intense anxiety and enjoyment and inextinguishable desire, wish to see their relatives and friends, to see, in fine, "the human face divine," and the uses and fitness, as well as the beauties and glories of all creation? The human eye is thus most perfectly prepared that man may see and enjoy all this. As without the organ of vision nothing can be seen, so without light nothing can be seen.

It is natural, that a realizing perception of these wonderful provisions for man's enjoyment should produce a deep sense of reverence and gratitude for their author. Yet the necessity for this provision of light and vision was absolutely necessary for man's existence. He could not live long if he could not see how to live. A deprivation of the sense of sight would defeat the object and purpose of his existence.

We have now, at last, come to the consideration of that which we should have commenced with in the first, viz: A consideration of another of the necessary elements and conditions of human existence, called Time. Any one who regards the old saying that "Order is heaven's first law," may remember an older saying, that "The first shall be last," so we justify our mistake by the oldest saying. Even Moses in his short history of the creation, arranges everything in strict order through the first seven days, but after that time, order is less regarded and matters seem at loose ends, happening at random and disorder.

But to begin at the beginning. Moses again said, "In the beginning God created the heavens and the earth;" evidently meaning the beginning of creation, not the beginning of time. Time must have had precedence of creation, as well as of all things else, that ever had being or existence. In reality nothing could first be ushered into existence before it. It is said and generally believed, that time is infinite in duration, all question as to its preexistence to all things else, must be considered as conclusively settled.

Be all this, however, as it may, it is evident that anything or nothing can not be till there is time for it to be, nothing can be done until there shall be time for it to be done. It, therefore, necessarily follows, that time was the original primary element and condition, preparatory to all existence. After all, what time in matter or quality really is, is a mystery we can not yet unfold or define. It is said, "There is a time for all things." If so, there is time to be right, to do right, and rightfully enjoy life's numerous blessings. If we fall in these moral duties, and do otherwise, there will certainly be time enough to suffer the penalties. The eternal division of time into the past, the present, and the future, is very expressive and useful. How fortunate for us that there is now, and always will be time enough to do so many good deeds, and add so much to the comfort and enjoyment of those who need it. But without time, we can do nothing, neither can Ditty. The moment a stop is made to time, that moment a dead stand-still is made to all existence, and past-all revival until time itself shall be revived.

Life produces motion, and motion produces change, and one change prepares the way for all changes that follow such change. Motion and change thus put in operation, can never again be put at rest.

Motion and change must of necessity be perpetual, absolutely endless.

There must, necessarily, be limits and regulations in such motion and change, depending on the power that put them in operation. On that power we are dependent for our life and its continuance, as well as for the continuance and origin of all things else.

May it not now be said, as the fashion is, that, "providentially," our origin, our destiny here, as well as hereafter, has during our inquiry and examination been disclosed with sufficient certainty to relieve and quiet all our various fears and forebodings on these subjects?

What a vast accumulation of evidence already seen, and more in great abundance at command, showing the provisions made for the life, support and enjoyment of man during his earthly life!

When so much has been done for man on earth, what rational fear can be entertained that an endless continuation of the same kind care will not always exist? The design of Providence is so clear and decisive that no other object or purpose can be discovered.

Instead of quarrelling with ourselves, how powerful are the inducements to live peacefully and kindly, and richly enjoy the blessing of life, so abundantly prepared for us.

Six thousand homestead settlements have been made in the St. Cloud land district, Minnesota.



Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Poem Delivered By N. F. White, on Sunday Afternoon, Feb. 7th, 1899, at Concert Hall at the Close of a Lecture on Immortality.

Shall thought be stilled and the blinded Past  
Its darkest shadows o'er our pathway cast?  
Shall error rule and custom's mandate tend  
To slavish silence, man's progressive mind  
Shall that alone be sacred which has age?  
That worthless on the present living page  
Shall canonized absurdity endure,  
Because enthroned in sacred place secure?  
No! God forbid! Now, to the present is the holiest time,  
Those thoughts most sacred, the divinest which  
The highest climb.

What thought the present from its judgment seat,  
Should the stern judgments of the past repeat,  
What thought enthroned a stately conqueror,  
And spurs as vile, truth's brightest, noblest gems,  
—So has she ever done,—but truth survives,  
And in despite of judge and torturing gyves,  
Despite of insult and of slander's slime,  
Erect above the consequences of time,  
Her banner waves pure and unspotted, every fold  
Complete.

While those enthroned authorities are trampled  
Neath her feet.

Then taking courage from the historic old,  
Conscious of right, let faltering hearts be bold,  
Let struggling souls, the glorious truths proclaim,  
Till like a fierce consuming tongue of flame,  
It sweeps old error from the cumbered earth.  
So shall new thoughts be quickened into birth,  
And where the endless past has gloomed the way,  
Where ignorance—shadows dark and heavy lay,  
Rich, rare gleams shall appear in brightness till  
The world awakes  
From its long trance—dream of fear, and off its  
fetter shaker.

The Recognition of Spirits Hereafter.

One of the greatest failures of certain modern teachers of theology, is that there is no evidence of a recognition of our friends in the after-life. We recollect hearing a very eminent minister say that this was one of those mysteries that we had no right to inquire about. Another equally distinguished preacher declared "That this was a speculation unworthy the study of intelligent minds." It is not uncommon to hear ministers declare that "they expect to be occupying thousands of years in the life to come, contemplating the glory of God, and the majesty of Christ, and therefore will have no time to inquire after those who have been their friends,—their loved ones, here." This is very natural in a system of ethics that consigns nine tenths of mankind to perdition. But we have no sympathy with such stupidity; nor have we any hesitation in declaring that if there be to recognition hereafter, then there is no immortality. If we are to go into a new world and lose all our familiar surroundings, and above all, lose all our dear loved friends, it is a farce to talk about continued existence, identity or immortality. Our lives here are made up of experiences in the world around us, especially of our association and intercourse with our fellow men, each of whom as we meet them give us something, and some of whom by their beautiful relations to our interior soul-nature, are essential to its unfoldment. Take all these away and you make the fancied heaven worse than the gloomiest cell of earth's dungeons; for here, at least, though we may be shut out from human intercourse, which is a fearful thought, we have some little sympathy with the cold walls, the very granite of which they are "built," was our companion in early days, and we may recall with pleasure the hours in which we played upon its rugged surface.

Take us to an entirely new world and we shall not be ourselves any more, but somebody else, and more than that, somebody else that we do not care anything about. When all the experiences of the journey of life are gone, we shall have little inclination to commence the labors of life again, and even if we do, we may be troubled with the feelings that all we do, may be lost again.

No! friends, the highest, the holiest, and purest feelings of our natures, all demand the recognition of our loved ones in this life, hereafter, which is but a continuation of this, and not a new life in any sense. The facts and phenomena of Spiritualism are like a wall of adamant against all doubts upon this point. The Alpha and Omega of the teachings are proofs of the identity of the loved ones. "Not lost but gone before," and the very basis of this must be recognition.

We consider this question absolutely demonstrated. Talk about there being no recognition in heaven! Recognition is heaven! We have said appreciation is heaven; so is recognition. The absurd dogma of certain theological schools about lost souls, is put to shame by the merest lyro in physics, who knows that not a single atom of matter in the universe can be lost. The moment you admit the possibility of losing a single atom of matter, you have sprung a leak in the great ship of the universe that will inevitably sink the whole into oblivion's dark night and leave God upon a barren mass of empty nothingness, without a vestige of creation upon which to rest the sole of his foot, or in which to manifest the infinite power of his mighty will.

Pennsylvania State Society.

We have held our Third Annual meeting. It was not large, but there was harmony and earnestness of purpose in these who came together that promises well for the coming year. There were several new speakers who acquitted themselves well and gave good promises for the future.

Mrs. Stearns one of our Missionaries gave us some good advice from the spirits. She has gone into the Western part of the State for the Summer.

A full report will be sent to the JOURNAL by our worthy Secretary.

The cause in this section of the State never was in a better condition. Opposition on the part of some has weakened a deep interest. We spoke in the Greenview Free Church on the 16th, to a large and attentive audience. The opposition of the clergy in this county is doing the cause good.

Memory is a patient camel, bearing huge burdens over life's sandy deserts.  
Intuition is a bird of paradise, drinking in the aroma of celestial flowers.—Harris.

Moral Laws.

The moral laws of the universe lie in layers or strata, like the geological strata of the earth. The moral condition of humanity with its convulsions and earthquakes, have upheaved and changed these strata, so that it requires even a greater amount of study and research to discover the true lines and relations of the moral laws, than it does that of the geological strata of the earth, which for thousands of years has required the most elaborate study to evolve from confusion into order. So we believe it will be a study of ages to develop the true relations of the moral code.

Many persons have held strange opinions in regard to breaking the moral laws. This has never been done and never can be done. While man never been in proper relations to the moral laws on the plane which he occupies, he will progress properly and rapidly, and be happy, but whenever he comes in contact with a law below the plane which he occupies, he must and will suffer, and may imagine that he has broken a law. For instance, the time was when the elements which compose our bodies were benighted by the action of fire or concentrated heat; but we all know that this is not the case at the present time, and if we bring them in contact with this, which is a lower law, they will be burned, and disintegrated. It is only when we adjust our relations to the conditions and laws around us and on the plane which we occupy that we realize heaven. This will be the only heaven we shall ever realize, and can be found in any condition of life, here or hereafter, whenever we escape from the mists of ignorance and error, and learn enough to know this simple truth.

When the moral laws lie in their proper order as the strata of the earth lie when undisturbed by volcanic eruptions and earthquakes, and man maintains his integrity,—uprightness, he will continue to rise directly up through strata after strata of these laws, and will not be compelled to suffer as he now does from coming in contact with laws which are below the plane that he should occupy.

It may be asked whether the conditions of the earth which were necessary for the production of soil, plants, animals and man, that is the breaking up of the earth's crust, are not also necessary in the moral world and that the evils, suffering and discord that exist here, should be in order that man may progress more rapidly, and this is the philosophical view of the Spiritualists, that evil and undeveloped are necessary conditions in the progress of mankind, and may be found hereafter to have been among the most practical and profitable lessons of our experiences.

Even now, we may see that suffering furnishes the very best lessons that we can have, to bring us out of our harmonious conditions into the true relations of life.

Thus the sufferings of the inebriate,—of the victim of tobacco, and of all other forms of intemperance, are the means by which they are not only brought out of these lower conditions, but enabled to preach the most practical lessons to others.

We must not infer from the fact, that these practical experiences enable men and women to preach more earnestly and effectively, that all should therefore be drunkards,—base as the use of tobacco or to any other bad habit.

True progress is not through the zigzag lines of these evils which have produced, and are producing so much suffering, not only to their victims, but upon many others who are made to suffer by their course.

An upright life, as we have said, enables man to avoid the conflict with these lower laws after passing beyond them. True, in the upward state of the moral strata, it is impossible for a man to move upward without suffering from disturbed conditions around him.

But the time will come in the progress of the race, when these inharmonious conditions will not exist, and the moral laws by virtue of their inherent qualities will assume their proper relations to each other, and then the course of humanity will be straight forward, without these numerous conditions of sufferings which now mark and mar its career.

Ignorance, which is the only devil there is, and undeveloped, which is the only hell, will be the exception, and not the rule, as they now are. Such results are desirable, not only from the individuals who are suffering from their own acts, but even more so, for the sakes of those innocent ones, who, by their association with the ignorant and undeveloped portion of humanity, while they possess advanced and sensitive organizations, are the greatest sufferers, apparently without even the fault of being wrong doers themselves.

We say apparently, because we believe justice will be indicated, when we can understand all the compensations that belong to the various conditions of life.

Innocent children suffer much on account of the ignorance and imperfections of their parents, and this is the only way by which parents can be brought to see the responsibilities of the positions they occupy. Sensitive persons suffer very much from their inharmonious surroundings, and this is the only means by which mankind can be brought to see the effects of these conditions, and be induced to remove them. Let us therefore, study our relations to the divine laws, in the physical, mental and spiritual universe, and we shall soon find a better state of things in the world. Mankind are growing every day more thoughtful upon all these questions, and the Spirit World is throwing a flood of light over many of the dark problems which have heretofore puzzled humanity.

Let us join hands with each other and with our spirit friends, and help onward the good work. Every step in the right direction lifts the entire family of man into higher conditions and holier relations to ourselves, the Spirit World and our common Father,—God.

Victory.

"Every battle of the warrior is with confused noise and garments rolled in blood." Never did we realize this until in July, 1863, we stood upon the grim and gory battle field of Gettysburg in this State. The dead bodies of horses and of men lying all around us, swollen and disgusting, filling the air with disease and death; thousands of men in the field hospitals, mostly lying upon the bare ground without shelter above, save the blue canopy, or protection beneath them; the moans of the sick and the dying falling upon our ears.

Again the Spring of 1864, professional duty called us to Frederickburg, to witness again the sad pictures of the war, and here the most terribly revolting scenes of all were those in the Wilderness, where, after the "victory," came the terrible fire, which for miles swept through the woods, burning the trees and partially consuming the bodies of men, horses and mules, many of whom being wounded, had yielded up their lives to the devouring flame. As we gazed upon these terrible scenes, a voice seemed to say, "There are no victories here,

—Peace alone hath victory," far more sublime than any that war can claim.

Life is a grand struggle, and the soul that marshals its own hosts and keeps its outposts well guarded, knows something of these victories. Well did an inspired writer say, "He that keepeth his own soul is greater than he that taketh a city." Here indeed, are the victories which the war heroes of all time have gained. Here we delight to turn to the example of good old Socrates, whose victory, through principle, over death, is no less sublime than that of the gentle Nazarene, who has left us a grand legacy of the triumph of the human soul in his ever memorable declaration, "Father forgive them for they know not what they do." This was a sublime victory. All through our lives we are either being overcome or having victories, and as it hath been said, "Each soul knoweth its own bitterness,"—each soul knoweth its own victories, and rejoices in them.

Our grandest victories have been in rising above surrounding circumstances and overcoming temptation and with a calm unflinching trust moving onward peacefully and quietly through the shades, and even the darkness of life's journey. As we go on conquering and to conquer, we shall realize that the soul must have immortal victories, and every successful victory of the soul on earth is a step forward in the march of placing us upon a higher plane, the result of which is to remove us from the discordant influences which are at times around us. The soul that is thus victorious within itself, does not feel hurt though the foul tongue of slander may point its venom at it.

With pity and sympathy it turns away, and would bless those who in trying to injure it, are really injuring themselves. It was this kind of victory that Jesus referred to when he advised his followers, to bless those that cursed them, and do good to those that would injure them. We are beginning to realize and appreciate these real soul-victories, and not only to respect and admire them, but in past ages have gained them, but what is far more important and practical, to learn that our own real greatness comes from the soul-victories of our own.

Death may be compared to a mirror, in which we see the life of the departed, and as we gaze back over the events, how natural it seems that the shadows should cover the weaknesses and follies that are the common lot of mortals, and that the good and true and noble deeds should stand forth prominently. This is as it should be, for error is transient, and must pass away, while truth and goodness are eternal and can never die.

Theodore Parker in speaking of Gen. Taylor, remarked that "If he had been a religious man, sometimes that means that a good love God and loves men; sometimes that he is self-sufficient, forward, hypocritical, that he does not love man and is afraid of God and the devil."

For The Religio-Philosophical Journal.  
The Answer.  
BY LARRY SUNDERLAND.

"Now we would like to ask Mr. Sunderland how an object of the medium's own creation, can detail some event of which he (the medium) knew nothing, and in relation to which, no one present was thinking, and yet invariably proves himself to be right?"

Here is my answer. You have failed in your statement of my position, entirely. Thus you have affirmed that I had endeavored to prove "that all sensitives are the afflicted ones of a Mental Epidemic," and that the Mystic Rap had "nothing to do" with the phenomena, which make up the movement in mediumism; and you represent me as asserting, "that all the phenomena," of which the Mystic Rap is representative type, are merely the results of the automatic action of the brain, and nothing else."

This statement of yours, happens to lack the element of truthfulness, and the column of words you have added upon this false assumption, I do not propose to notice in this connection, albeit I should, perhaps, and I do hereby, and herein, protest against the injustice you have done me, in representing me as having maintained that "all sensitives are crazy," and fit subjects for the mad-house.

The drift of my article in the *Chiropractor*, which you have so much misconstrued, was to give the rationale of mental phenomena, the Physiology, and Pathology of mental contagion, a scope and design, which evidently enough, the Editor of the JOURNAL, has filled in comprehending. Hence, there was nothing in that article to justify the question which you have put to me, as I have never during the past forty years, ignored or doubted the fact of Clairvoyance, as all my writings during this period are abundantly sufficient to show. Clairvoyance I know to be a function of the human mind, and when manifested by a medium, I recognize it as a mental manifestation, and so I recognize it as clairvoyance when manifested by the Mystic Rap. It is clairvoyance, nothing more nor less, however manifested—certainly the personal identity of the dead, is not very often demonstrated by any clairvoyance ever manifested through human mediums. How can personal identity be demonstrated by clairvoyance? Here, then, is my position:

1st. I use the term Mystic Rap, as representative type of all phenomena, evincing mentality, when produced by forms of force, respecting the rationale of which mankind, are wholly in the dark. Its appeals are made first and last to two organs of wonder, and its chief characteristics are in its spontaneity, irregularity, and address; while it is capricious, enigmatical, and not under human control. It is inexplicable, and therefore mystical.

2nd. By Mediumism, I mean, all is human in the movement of which this term signifies the basic foundation. It includes all and singular that human beings do in the capacity of mediums.

3rd. Mental Epidemic. The mind has its diseases similarly as the body has, hence, it is affected by contagion; and when masses of people become similarly "impressed" with an idea, it gives rise to the use of this term, Mental Epidemic. A sectarian revival, so called, is a Mental Epidemic. Now, suppose I were to undertake to give the rationale, the psychology of a common "revival," by describing the tem-

peraments of these most liable to become "impressed," and "converted," and on doing so, a "zealous" "revivalist" pounces upon me, and says, "Larry Sunderland belongs to an unfortunate class. He avoids the truth in his investigations. He starts out with a determination of explaining all the revival phenomena without recognizing the Holy Ghost, by which they are produced!" Hence, the injustice you do me, when you say that I had affirmed that the Mystic Rap "had nothing to do" with the mediumistic phenomena, when I have always and everywhere asserted that the Mystic Rap may be considered as the *supplicator*, or remote cause of them all. The immediate cause of all human phenomena is in the human mind, while the remote or suggestive cause may be any one of ten or ten thousand ideas of things true or false. And here it may be in place to notice your misapprehension of the allusion I made to the case of Doctor Winslip, in Boston, who now is able to lift two thousand nine hundred pounds, and he thinks he may yet lift three thousand. The force by which this is done is not outside of Doctor Winslip, it is his own will, exerted in his own body, the only place where the volition of any man can be exerted. And the point I made was based on the fact, that while the will of Doctor Winslip was thus powerful in himself, it was powerless without physical contact outside of himself. As if the mesmeric, or mediumistic theory of the *will* were true, Doctor Winslip should be able to "control," and entrance a whole nation at once. But as I have elsewhere shown, that the trance is never produced by the *will* of another, as the immediate cause. The will of another may be the remote or suggestive cause, while the trance is induced by the emotional element in the mediums own temperament.

Quincy, Mass., June 1st, 1899.

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The Pen is mightier than the sword.

## FORCED INTO THE WORLD—FORCED OUT OF IT.

"To be, or not to be," is the question;  
There is no choice of life. Aye, mark it well!  
For death is but another name for change.  
The way shall off the mortal coil,  
And thou shalt slumber in an eternal night.  
But to the man, though dead, is living still;  
Unearthed, is clothed upon, and his mortality  
Is swallowed up of life."

That was the language of the immortal Shakespeare given through the mediumship of the highly gifted medium, Lizzie Doten. No statement was ever made that had upon it a deeper impress of truth; no truth was ever enunciated to the world that so clearly owns its origin to one of the immortal dead. "There is no choice of life," is a fact which no one would have the audacity to deny. "No choice of life" comes in thundering accents from the Spirit World, and entering within the portals of our mind, it there finds lodgement, recognized as one of the grandest truths ever uttered by man. But what of that?—"No choice of life." Can a lesson paralling with rare gems of knowledge, be learned therefrom? Are mortals made any better by the enunciation of this grand truth, coming forth in trembling accents from the lips of Lizzie Doten, impressed upon her mind by the immortal Shakespeare? Above us is one vast cloud, from which are daily dropping grand truths, which bear upon them the impress of angelic touch, and which cause the soul chords of humanity to vibrate in harmony with those of the Spirit World. "Watchman, what of the night?" was a more pertinent inquiry than this, "What good is accomplished, supposing there is no choice of life?" No choice of life to mortals? They are forced into the world, and forced out of it, and the question might be well asked, where is the dividing line between active force in our destiny, and no force at all? This is certainly an important question, and one that should be well considered. It is always our aim in the discussion of any subject, to assume certain acknowledged facts as a platform on which we can stand, and therefrom direct our observation for other truths, the same as the astronomer from his lofty observatory gazes around him to detect some new movement or feature among the starry orbs that glisten so beautifully throughout the infinity of space. Thus we assumed in a previous article what is acknowledged by the orthodox churches as true that God is all powerful, coming to this conclusion:

1st. If God is all powerful, the power of man must be the power of God.

2nd. If the power of man is separate and distinct from God, he cannot be all-powerful.

3rd. If the power of man is the power of God, then man is a part of God.

Thus we find it always better to assume an acknowledged truth as a stand point on which to stand to extend our observation, and reason therefrom. This course is better from the simple fact that the reason derived therefrom is more conclusive, and is brought home to the consideration of the people with more effect and potency. In this article we have assumed that man is forced into the world and forced out of it, and from these two stand points, our mind, bowing meekly to the peerless influence of our spirit guide, whose presence we feel and whose superior wisdom we acknowledge, we start off on a voyage of discovery, searching for truth in the infinite realms of space, rejecting everything that does not accord with the platform on which we stand to extend our observation. With a compass in the mid-ocean, the mariner defies storms and billows, and moves on his course with unfeigned confidence, knowing that he will in due time reach the destined port. With two acknowledged truths, we feel the same confidence of the mariner as we float off on a voyage of discovery in the peerless realms of space, feeling that truth, like the compass, never misleads. Forced into the world,—"the cradle,"—forced out of it,—"the coffin." Again the inspired utterances of Lizzie Doten come rumbling in our mind like the sweet chiming of the morning bell:

The cradle or coffin, the robe or the shroud,  
Of which shall a mortal most truly be proud,  
The cradle or coffin, the blanket or pall,  
Of which shall a mortal most truly be proud,  
The cradle or coffin, both place of rest,  
Tell me, O mortal, which life ye shall best!

The question is a pertinent one—"which life ye the best? There should be no choice between, two forces over which man has no control, both of which act an equally important part in the life of each individual. The question, however, with us, is as there is no choice of life, no choice of death, and both result from a force over which we have no control, it would be well to ask when this force that brings us into the world ceases its action, and that force which takes us out of the world commences its action. There must be a dividing line somewhere, or else the free agency of man is, to some extent, at least, destroyed. Free agency does not commence at birth or during early childhood, for then we are helpless; it does not exist in extreme old age, for then we are again helpless, and the enjoyment of the fullest free agency could avail nothing. The question naturally arises then for us to determine the exact time that this force that brought us into the world ceases its action, and

that force which takes us out is set in operation, for only between the action of these two forces can man be said to be fully free, acting independent of other forces and fully carrying out the principle of independent sovereignty. The forces which bring a man into the world never cease their action, for if they did, men at that moment would cease to exist both in spirit and body. That power which creates is required also to sustain. That admitted, our way is clear, the clouds that obscured our vision pass away like a pleasant dream, the nature of man is unfolded and understood, and we feel that we have added another plank to our platform, and as each additional one extends the area of our observation, we feel that our labors are to be greatly benefited by our first voyage of discovery into the somewhat hidden recesses of nature. Feeling now that our way is clear and that nothing can impede our progress, we proceed onward, ever careful to remove the errors that obstruct our pathway.

1st. Man is forced into the world.  
2nd. The same power that creates, is required to sustain.  
3rd. Then, if we have no control over the forces that create, have we any over that which sustains?

These conclusions must be correct, for we can control no force, we can only act in obedience to force. We do not control electricity, we only act in obedience to its innate nature, and in so doing, it controls itself. If we can control a force of nature, at that moment we rise superior to it, and overturn the well established principle that water cannot rise above its source.

It may be said, then, that man is a machine, an automaton, subject to the forces of which he is composed, and that his greatest happiness is achieved by acting in perfect obedience to those forces. Man is free to act thus far and no farther. He can control electricity, as we have remarked, by acting in obedience to the laws of the same. He can control himself only by acting in obedience to those forces of which he is composed. How so? In nature everywhere, we invariably find that man controls no elements therein, unless he scrupulously acts in obedience to the laws which govern them. It is impossible, all will admit, to control steam, only by acting exactly in accordance with its own nature, and then it controls itself, and acts, as it were, in one sense entirely independent of man. Suppose in experimenting with steam, the boiler is burst, and immense damage is done. We desire to know if the accident was not caused in accordance with the law of steam, what law did cause it? If you can make steam act, contrary to its own inherent powers, you can perform an impossibility; but that is idle talk, for it is a recognized fact that none of nature's forces can be controlled only by acting in obedience to their innate laws. Then, supposing these forces, or the constituent parts thereof, should be transferred to the organic structure of man, can he then control them only by acting in obedience to them? We answer most unequivocally, no! Then we might well say, forced into the world, forced through the world, forced out of the world.

Then, again, it might be well asked, is not man a machine? We answer emphatically, no. For he can control all the forces of which he is composed by acting in obedience to the laws which govern them; and in that sense only is he a free agent. Therefore—we may conclude that:

1st. Man is a free agent when acting in obedience to the forces of which he is composed.

2nd. That he is not a free agent when he attempts to act in disobedience to the forces of which he is composed.

3rd. That he can only act in obedience to the forces within him, consequently he is in every sense of the word a free agent.

4th. To act in disobedience to law would indicate that man is superior to the law, when in fact he is only a creature of law.

5th. Man cannot violate a law, for to do so he must rise superior to the law, which is impossible.

6th. By thrusting your arm in the fire you act in obedience to law; the burning sensation is caused by the action of law, and consequently your arm is in every sense in conformity with law, and we defy the whole world to show to the contrary.

## A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine list.

Hereafter, the rate of three months' trial subscribers will be fifty cents.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each. The JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscribers' names on the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty cents for three months' trial subscription, and we will take a renewal for the second three months also, for fifty cents.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely the principles of the spiritual philosophy?

We return our most heart-felt thanks to those who have already done much for us.

## TRIAL SUBSCRIBERS.

Our terms for three months' trial subscribers are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

## THE INDIANA CONVENTION.

The Convention of Spiritualists held at Indianapolis, proved a grand success. The proceedings were highly interesting, and demonstrate conclusively the good results that flow from these conferences.

Prof. J. M. Barnes, of Newcastle, made an application for a license to represent the spiritual philosophy of the public, so he could stand on an equal footing, in point of legal privileges, with the clergy of orthodox churches.

Mrs. Dr. Clark, of Alton, addressed the convention. She regarded the old orthodox religion as darkness compared to the light of Spiritualism, which must, sooner or later, pass away before the advanced ideas of the new philosophy.

The secretary announced that some of the best mediums in the world were present, and there would be some rousing demonstrations for the benefit of the public before the session closed.

A conference was announced, and those who were moved by the spirits stated what they knew about spiritual matters.

Mr. G. S. Pratt, of Cincinnati, said they must eschew politics, as spiritualism must not be mixed up with such matters. He had been a Spiritualist for 20 years, and had seen its powerful workings.

Mr. J. H. Hudson, of Terre Haute, thought there was no wonder about the medium. He wanted the Spiritualists to buckle on their armor, and commence the great reformation.

Mr. Treise, of Brooklyn, said he was once a Methodist, and opposed Spiritualism, but had his eyes opened. He was entirely convinced that spirits often conversed with us. Spiritualism proved the immortality of the soul.

He had seen the spiritual photographs, and there was no humbug about them.

Judge McDonald said spiritual photographs had been taken in Jeffersonville, and Mr. Ephraim Kilgiva corroborated the statement.

They had both seen the immortality of the soul. He had seen the spiritual photographs, and there was no humbug about them.

Dr. T. A. Island had a portrait of his mother taken under the influence of the Jeffersonville medium, and it is an excellent likeness.

Dr. Clark stated they had spirit photography working finely at Laporte.

Mr. Kilgiva, of Jeffersonville, gave an account of the wonderful operations of the spirits at that locality. His wife became a medium, and the demonstrations in his own family were wonderful.

They could move with spirits, talk to them, hear answers, shake hands with them, and they traveled about the house night and day, playing all kinds of pranks.

The account of the trance that was also held at Indianapolis, may be found in another column of the paper. It will be read with deep interest. The denizens of the Spirit World are not idle at the present time, but are giving daily evidence of their power to communicate with mortals.

The statement of Jacob Young, the victim of the Cold Spring tragedy, with reference to the person who murdered him, sent a thrill through those present at the seance, and demonstrated conclusively the good effects that will accrue to humanity by opening avenues of return to those who have been foully dealt with, that the guilt or innocence of those who have injured them may be established. This is not the only instance that spirits have returned and pointed out their murderer. Several who have went to E. V. Mansfield on matters of business, or to get a communication with reference to some subject, have been confronted by those they murdered, and all the circumstances of the case pointed out, and who, with eyes wet with tears, have implored Mr. Mansfield to never reveal the occurrence. Establish the fact that spirits can return and confront the perpetrators of dark deeds, and murders will become far less frequent than at the present day.

## EVANGELICAL ALLIANCE.

There is repeated agitation amongst the united sects upon the subject of a united Christian Church. Many of the evangelical leaders—ministers, are wise enough to discern the signs of the times, and are not without reasons becoming very much alarmed, for the welfare of their present systems of religion.

As hostile as the various Christian sects may have been in the past, a common danger seems to impel them to attempt an Evangelical Alliance of all the various sects of Christendom—they have measured their strength single handed and know their inability to stay the tide of truth that, to them, satanic influence of Spiritualism has spread, and is constantly spreading throughout the world; and at the same time prefer either of the so called christian sects, to the success of any of the progressive ideas now agitating the public mind. The success of Spiritualism, to them, would be equivalent to the triumph of the devil. It is not to be wondered at therefore, that an effort is being made to unite all the christian sects in a world's conference, to make common cause against a common foe.

The New-York World of a late date, says that the New-York branch of this alliance lately held a preliminary conference in that city for the purpose of instituting an increased activity on the subject in this country. A large number of clergymen were present representing the various religious denominations comprehended in the alliance.

Rev. Dr. Wm. Adams first addressed the meeting. He stated that after conversation between persons representing the branches of the alliance in different countries, it had been decided to hold the next general convention in New York during the autumn of 1870. It was desirable that the churches all through the country should be beforehand with what will be expected of them, as representatives from each part of the United States would be expected to be present at the conference. Dr. Adams alluded briefly to the past history of the alliance, and the good it had effected.

The Alliance was an association of christians of all countries, and its object was in effect that union which finds all true believers together in the fellowship of Christ. During the thirty years existence of the alliance, four general conferences had been held, at London in 1851, at Paris in 1855, at Berlin in 1857, at Geneva in 1861, and at Amsterdam in 1867. At each of these conferences, representatives had been present from all parts of the world to give information relative to the state and progress of Christianity.

At present the great work of the alliance in the United States was to enlist all Evangelical Christians in earnest, prayerful and vigorous efforts to resist the aggressions made upon our religious and civil liberties, our educational and religious institutions by Roman Catholics, and to stay the alarming progress of rationalism and infidelity. The great want of the alliance now is funds.

Rev. D. J. C. Smith next addressed the meeting. He spoke of the encroachments of the Roman Church in this country, and the alarming increase of rationalism, or materialism. To check these, the whole power of the combined Christian churches would be required.

Several other speakers addressed the meeting. The action of the British Government in regard to the Church of England, and the attempts to free the Church of Spain, were highly commended. The great question of the day was, is, or is not, the Church capable of standing alone by itself without the aid of any other outside influences? The union of all the Christian denominations in the world, and a united ministry, was strongly advocated as the only hope against the success of Romanism, rationalism and infidelity.

All through the west, if one were traveling, he would see in every village a half dozen little churches erected by the different denominations. No one of them was half supported, and if the church-going population were gathered in one respectable church they would hardly fill it.

This ought not to be. They should all be merged into one.

Dr. Anderson was the strongest advocate of a united church and ministry. He would be willing to accept the code of any one sect, Baptist, Presbyterian, Methodist, or Episcopalian. He would willingly be immersed if they should decide to unite in the Baptist Church.

If the sentiments expressed in the foregoing remarks, does not evince a state of mental desperation, we fail to gather the purport of the Rev. gentlemen's language. It is clearly fore-shadowing the culmination of the great religious crisis, as that straws indicate the direction of atmospheric currents.

Rationalists have long expected this, and will be ready to meet it with the two edged sword of truth to enter the arena of mental combat. As the hour of a final contest nears, we may reasonably expect that the interest will widen and deepen. We have no fears for the final result. Truth can only be dimmed to shine with brighter effulgence.

LETTER FROM J. M. MATTHEWS, LECTURER IN PAMPHLET FORM FOR FREE DISTRIBUTION.

BROTHER S. N. JONES:—I would like to offer a suggestion, not advice, mind you. Would it not greatly assist in spreading the beauties of our system, to print Thomas Gale Foster's lectures in Philadelphia, on "What good has Spiritualism done?" in pamphlet form, for gratuitous distribution by lecturers, brothers and sisters, who will distribute them. I will take \$3 dollars' worth paying costs of printing, and will distribute them free to those who have a disposition to learn. I make this suggestion because I have been asked a hundred times that same question, "What good have you done?" This effort of brother Foster's answers all. What think you?

J. M. MATTHEWS.  
Heyworth, M'Lean Co., Ill., June 10, 1899.

REPLY:—In our opinion, it would be a movement in the right direction, and do more to enlighten the minds of the people than any other measure that has yet been suggested. We shall be most happy to record any effort of the kind by publishing at the lowest figures it can possibly be done for. Let us hear from others upon the subject.

M. MILLESON.

Has just completed the likenesses of two of Dr. Stone's daughters, now in spirit life. Dr. Stone is a resident of Troy, N. Y. He will, no doubt, prize these likenesses highly, for they sparkle with innocence and beauty, and represent to him the "prides of his heart," in loving embrace in spirit life. As we gazed upon them, our soul chords vibrated with love for Mr. Milleson, who under angelic ministrations, is doing so much to open the avenues of communication between the mundane and supermundane spheres, and the "tip" of whose crayon pencil, utters a language as potent as that ever spoken by seer or orator, and emits a beauty that glistens within the eye as it speaks of forms and features of loved ones in spirit life.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that justly belongs to us. We regret being under the necessity of publishing these calls to be paid by all of the subscribers to the JOURNAL. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them!

DR. J. M. GRANT.

The above named healing medium, late of San Francisco, California, whose arrival in the city was announced in the last number of this paper, has taken rooms and entered upon business. His card will be found in another column of the JOURNAL.

E. S. WHEELER.

E. S. Wheeler is an indefatigable worker, and is a popular and entertaining speaker. He has been lecturing in Washington with great success. He is now ready to make engagements for any part of the country. His permanent address is in care of AMERICAN SPIRITUALIST, Cleveland, Ohio.

FANNIE T. YOUNG.

Fannie T. Young, of Boston, Mass., trance speaker. Address her during June at Dubuque, Iowa, care of W. Chaudier. During July, her address will be Marengo, Illinois, care of Miss H. H. Carlton.

LITERARY NOTICES.

THE QUESTION SETTLED. A careful comparison of Bible and modern Spiritualism. By Rev. Moses Hull. Wm. White & Co. publishers.

Moses Hull is well known throughout the West, and we have no doubt his book will meet with a ready sale. The Spiritualism of the Bible and that of modern times is carefully examined and compared, and the "Question Settled."

Those who desire to put themselves in order to successfully meet the orthodox opponents of Spiritualism on their own platform, should consult this work, for they will find therein all the information they desire.

For sale at this office. Price \$1.50; postage 16 cents.

ALICE VALE: A story for the times. By Lois Walsbrough. Wm. White & Co. publishers, Boston.

An excellent story, well worthy of perusal.—Send for it.

For sale at this office. Price \$1.25; postage 16 cents.

## THE ATLANTIC MONTHLY.

The July number of the above named popular Magazine, has come to hand, laden with its usual store of valuable articles from the pens of its able editors and correspondents. Its table of contents consists of the Drummer Ghost; Birch Browning, a statue; The Fox in the Household; Thomas Cooper, a eulogy; Gabrielle de Bergerac; Three years as a Negro Minstrel; The Restored Picture; Marrying a Pickpocket; The Greek Goddesses; Our Incubators harbored and helped; French and English Art Writers; Reviews and literary notices; Gough's recollections of men and things at Washington; Hale's Iggham papers.

THE AMERICAN LAW REGISTER.

The June number of the above named ably conducted Journal is upon our table. It contains reports of several important cases, one of which is in regard to liabilities of life insurance where a party comes to his death through carelessness, the court deciding against the Insurance Company.

## THE LITTLE SOWER.

The June number of the above named weekly paper for children, is before us. "The Little Sower" is neatly embellished, and contains many interesting tales designed to interest children. Indianapolis, Ind., W. W. DOWLING, Editor.

OLIVER OPTIC'S MAGAZINE.

"Our Boys and Girls" for June has come to hand as usual, filled with valuable articles for children.

AFTER-DEATH OR DISMEMBERED MAN.

"After-death or Disembodied Man," by Dr. P. B. Randolph. This wonderful book should be in the hands of every Spiritualist. It gives an intensely interesting account of the Location, Topography and Scenery of the Spiritual Universe; its Inhabitants, their Customs, Habits, Modes of Education; Sex after death; Marriage in the world of Souls. Send for it. Price \$1.00; postage six cents. For sale at this office.

PERSONAL AND LOCAL.

Miss Susie Johnson lectured on Sunday, the 20th ult., at Music Hall, to a large and appreciative audience. She has a host of admiring friends in this city.

J. M. Barnes has entered the lecturing field again. He is represented as an efficient worker. His address is New Castle, Indiana.

Thomas Gale Foster's lectures in Philadelphia, on "What good has Spiritualism done?" were read with deep interest by our many readers.

During July, Mr. Doty will make arrangements to lecture anywhere within fifty miles of New Orleans.

Will C. Elliot writes us an interesting letter from Wisconsin. Would like to hear from him often.

Brother Forester, in his third lecture, is published in the JOURNAL, the name Gatrius was inserted through mistake, for Galvani.

Lois Walsbrough is lecturing in Maine.

Dr. H. P. Fairfield has been lecturing in Franklin, Mass.

Mrs. Sarah A. Byrnes lectured in Central Hall, Charleston, Mass., on Sunday last.

POOR AUSTIN KENT:—Our friend, G. W. Walker, thus feelingly alludes to this unfortunate gentleman:

"Poor Austin Kent! I hope the kind friends will promptly respond to his dire necessity. He is in a sad state. Some of his notes to us are enough to melt the most stony heart. He deserves a better fate than to be crippled, and not able to work or feed himself."

We unite with Brother Walker in his statement with reference to Austin Kent. His address is Stockton, N. Y. Will not the friends of humanity occasionally respond to his call for assistance.

## AMUSEMENTS.

MEVICKER'S THEATRE.

The Matti and Bartholomew, Comic Pantomime Troupe, of Boston, have won laurels for themselves and afforded an immense amount of amusement to their patrons, during the present week. Matti as a clown is an unsurpassed genius. One can sit and laugh at him all night long.

The performances of the Levantine brothers, Mlle. Rosetta on the flying trapeze are excellent; while Countess is a king in the art of lofty tumbling, as well as a giant in strength. He displays gymnastic attributes that should give him the crown of supremacy over all his professional fellows. The pantomimes also constitute a very important feature of each night's programme.

We presume that the company will remain another week, if not longer.

## OPERA HOUSE.

The multifarious attractions of the "Forty Thieves," at Crosby's Opera House, are still attracting a large auditory each evening and at the Matinees, and would doubtless continue to do so through the entire season, did not the management see proper to allow it to keep the boards; but we observe that this is to be the last week. Among the new features of this week, are the "Clown's Dream," combining twenty new and extremely ludicrous effects; with the wonderful fifty-foot aerial summersault of the unrivaled Rizzarelli.

On Monday evening, June 28th, Manager Heas is to be the recipient of a complimentary testimonial.

AIKEN'S DEARBORN THEATRE.

The preceding part of the present week was occupied in the representation of the "The Ticket of Leave Man's Wife," at the Dearborn Theatre; but it is to be replaced on Friday evening by a new French comedy, entitled a "Cup of Tea," and a new Celtic drama written by a gentleman of this city, on which occasion Mr. Keller takes a benefit.

Among other attractions will be a drill between the acts by a company of the Irish rifle, and the appearance of Miss Clara Angela, a promising young amateur of this city.

The great characteristic of this management and







## Communications from the Inner Life.

He shall give His angels charge concerning thee.

All Communications under this head are given through  
MRS. A. H. ROBINSON,

well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

[Reported by Noble and Kirtin, short hand reporters, 118 Dearborn street, Chicago, Illinois.]

Questions, to be answered at our Inner Life sances, should be short, well written, and directed to the editor, when inconvenient for the questioner to be present at the sance.

## INVOCATION.

Light of all life, permeating and pervading Spirit-God. We feel to offer unto Thee thankfulness and praise for the many blessings Thou art constantly bestowing upon us, for Thy ever watchful care and ever abiding love. Everything that Thou hast created below us, Thy children seem to join in anthems of praise unto Thee. And we as Thy children that Thou hast created for a wise and beneficent purpose, would offer unto Thee constant adoration. We would ever lift our souls unto Thee; we would ever be mindful of Thy presence, realizing that Thou art with us alike in darkness and light; and that out of darkness Thou in Thy wisdom wilt bring us to see naught but light and goodness.

We would thank Thee for our sorrows as well as our joys; we would thank Thee for the many changes through which we have to pass, and look upon them as the winter, spring, summer and autumn of our life taking on new forms—passing through the different shadows, and at each change laying off the one only to take on a newer and higher form of life and wisdom. May we realize that the winter of life, although severe, is necessary for us as well as the spring time of existence, when, like the forest, we were clothed with the beautiful foliage to enjoy the summer, and in the autumn we changed to a golden hue. May we feel that all are blest with Thy presence, and that Thy watchful eye is ever upon us and upon all which Thou hast created. We feel to praise Thee, Oh, Spirit of Life, for the realizing sense Thou hast implanted within us, that we have but to aspire and offer from the innermost recesses of our souls a sincere desire for a higher and more perfect understanding of Thee; and that with that aspiration it shall be given unto us. We feel Oh God, to offer praise unto Thee for Thy blessings in the past, Thy watchful and tender care in the present, and the assurance of Thy abiding love in the future; and unto Thee we will ever offer praise and thankfulness.

## QUESTIONS AND ANSWERS.

QUESTION BY GEORGE MORAG.

Q. Is the life principle in man the same as that which animates all other things in nature?

A. The life principle is the same, manifested in proportion to the form through which and by which you, by the life principle within yourself, take cognizance of that same principle in other things in every form in nature.

Q. If so, is it a principle of eternal life?

A. Certainly, for there is no such thing as destroying life: the life is the same, although the form through which it manifests itself is not the same. For instance, the life of the vegetable, although consumed, as you would say, by higher forms of life, is not destroyed. The form only is changed. The life-principle is not destroyed.

Q. From whence or whom has it been derived?

A. Could we with our limited capacity for reasoning conceive of a time when life should cease to exist, then by the same power we could trace back and find out its origin. But the only way that every thing is manifested and revealed is from the great ocean of life and light.

Q. If from God, is it not the same in essence as the life-principle that created and moves the universe?

A. I can not conceive of its being from God, for it is part of the great whole, which you term God, or the great master mind—the great moving principle, Father and Mother, Lord and Saviour. Call it what you may, it is the same. The wind, whether it is from the east, west, north or south, is the same—it is wind. So with life—it is part of what you term God—not separate from Him, but a part of Him.

Q. If so, how can God punish any of His creatures without punishing Himself?

A. All the hell there is, you carry within you. Within your own soul you carry that which makes both heaven and hell. When the spirit that actuates the body is manifested through the combative portion of your nature, you would call it hell. When it manifests itself through the benevolent portion, you would call that heaven; yet, mark you, it is the same principle in both manifestations. It is only the organs through which it manifests to you that create the difference. Inasmuch as we have in our natures, in our bodies, every form of that which we can call good and evil, hell and heaven, we conceive them to be necessary to us for a wise purpose, whether we are enabled to comprehend that purpose at the time or not.

Q. Many Spiritualists incline to abstract themselves from all surroundings, and make themselves just as vacant of thought as possible for an hour each day, for interior or spiritual unfoldment. Is it beneficial to do so?

A. It is not necessary, but such persons feel it to be useful, or they would not do so. That desire shows that it is necessary and useful to them for development or for the unfoldment of the mind. When they feel that by placing themselves in a passive condition they receive impressions from the spiritual plane of life, and that it is best for them, and that it will tend to their more rapid unfoldment than anything they could gather from the material world, as we said before, it is well for them to do thus.

The fact of their feeling that it was necessary, shows at once that if they did not comply with that feeling they would not be at rest, or feel that their duty was done if they neglect to devote one hour to that which they call spiritual development. We hold that there is no such thing as standing still, whatever may be your condition or surroundings. Everything tends to the unfoldment or the bringing to your external senses of the powers within.

Q. We're told that in order to become individualized, we must have an experience, and the sadder the better. We would ask whether we are not equally individualized when by thought and observation we are led to avoid sad experiences?

A. We hold that experience is necessary for individuals to understand the powers within after becoming organized beings. Experience, however severe, tends to show by the external manifestations that power that is within the spirit; and were it not for that experience you would never know whether it were possible for you to endure such experiences—what you call trials upon earth—trials, because at the time that you suffer you can not see any good that can come from it. If you could see the results you would not grieve so much at the cause. All are equally individualized, yet no two individuals have the same style of experience. By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of their particular experience; yet at the same time there will be scenes in your own life that others who do not pass through the same would gather from, as you would gather from them. So you will see that all is essential to make up the great whole; that is the experience of mortals upon the material plane of life, and not only upon the material but upon the spiritual. There are experiences upon the spiritual as well as upon the material, not so severe, however, because on that plane the dwellers are enabled to see more clearly their result.

For the Religio-Philosophical Journal.

## The Dial—From Frank's Journal—No. 28

Misery is mine more than mortal can conceive of.

I am Francis Morse of Newark, N. J. I never knew a moments peace after I had killed my wife. You cannot imagine the horror that possessed me. Day and night was all the same. Her bleeding form was ever before me, nor could I banish the thought, do what I would.

Dear friend, I am told that you have consolation for such as I. Spirits have repeated to me a few things which you have told them, and which now brings me here. Have pity on one so miserable.

I am certainly a strange creation. You can hardly conceive of one so steeped in crime. From my earliest recollection, I cared for no one but myself, and do anything that I thought could add to my ideas of happiness; and lived only to gratify my appetites. I thus grew up to man's estate caring for no one, and no one caring for me. I had sufficient means to live, and followed no occupation. Daily did I move in quest of victims. I made many a family wretched by my villainy, and caused infinite woe to many a poor girl that trusted me; at length I became so notorious that against me every door was shut, and I was obliged to leave.

I then went to Newark, and there became acquainted with a lady of fine endowments and great personal beauty. She knew nothing of me, but I managed to gain her affections, knowing at the same time that she could be mine only with the marriage tie; accordingly we were married; but hardly a month had elapsed before I became tired of her, and thought only of a release. She soon discovered a change in my behavior, and wondered what could be the cause. But I became more and more indifferent, and at length my feelings grew so hostile, that there could not be a moments peace.

One day I had been with a friend in the country and returned home at a late hour—found my wife in bed and fast asleep. I had been drinking; called for a light—but no one answered, for the servants had all retired. Furious at this, I deliberately seized my wife, and threw her upon the floor. In falling her head struck against the fire place which caused a frightful wound, and there she lay insensible. I then procured a light, but a single glance convinced me that I had committed murder. This sobered me in an instant; and now my thoughts were all upon my own safety. Having placed her in bed, and knowing that suspicions would be excited, I endeavored to make it appear that she had fallen in her sleep, therefore made a great outcry; the servants came running in—the neighbors were aroused; and all the appearances of grief were assumed. Not the slightest suspicion attached to me, and I continued to be regarded by all as a most unfortunate man. But a more miserable one, never existed. Her bleeding form was ever before me. I could not shut out the horrid picture. Look where I would, there was the horrid work I had done; maddened at last, I jumped from a ferry-boat and was drowned.

The first sight that met my startled vision was my bleeding wife; she spoke not a word, but gave me a look that penetrated my very soul. Her soiled garments, steeped in blood were constantly in sight. I groaned in anguish and reaching forth my arms I implored her forgiveness; but her countenance gave no cause for hope. I sank to the ground in hopeless despair, bereft of all consciousness.

How long I so remained, I know not, but found myself surrounded by a multitude of men and women, all roaring blasphemies against God, curses against each other and creating a horrid din. They soon discovered me to be a new comer, and in an instant I was overwhelmed. Every torture that can be conceived of was inflicted upon me, and reason took its flight.

There I lay, insensible for a long time, and would that I could have remained so forever; but no such blessings belongs to us; life is ours

and cannot be extinguished.

How gladly would I sink into nothingness, were it possible; but the fires of conscience, burn without ceasing; remorse is mine continually, and I look forward to an eternity of woe. Eternity! Oh that awful thought; my brain reels while I think of it.

Dear friends, I have been told that you have known spirits who have sinned like me, and yet passed to a better condition. Can there be any truth in this? Can God ever forgive a wretch like me, so steeped in every crime? I was told while on earth, that vengeance was everlasting, that hope never visited a soul in hell; but you teach that God can have mercy. I crawl at your feet, humbly lifting up my eyes, imploring one word of consolation.

"What was your early education as it regards religion?"

"I had none; lost my parents at an early age—and failed to learn anything about religion."

"You knew I suppose, what was generally taught by the church, and to what end they consigned the wicked?"

"Yes; I knew all about that, and on entering spirit life supposed it was all true."

"You then believe that you have fallen into the hands of a revengeful God, who makes you suffer for your wicked life on earth?"

"I hardly know what I believe for I am so wretched that I cannot think."

I then gave him religious instruction, denying there being a God of wrath, but that his sufferings are the natural consequence of an ill spent life, and but the workings of conscience to purify his soul.

"Dear sir, I can scarcely speak. I did not think it possible for me to drink in such words. They have caused a new life to enter my soul. I can hardly realize it. Let me come again. I wish to do as you have directed. I will leave my guilty companions, and turn my thoughts to penitence and strive to begin a new life. Bless you, my dear sir, and may every happiness be yours."

Then an attendant spirit said, "Could you have witnessed the scene that has just occurred, an immense throng had assembled to hear your instructions, to this spirit, and you can have no idea of the effect it had upon them. A shout went up that filled the space around when your lecture closed, and all blessed your name for the truth each one felt you had uttered."

"You appreciate too highly the few trifling words which any man of plain common sense might give."

"It may seem trivial to you, but not so to them. I have never known one who could speak so to the purpose as yourself. Fine words, a learned discourse, rounded sentences and polished language, would find no entrance into their hearts, but your talk to them as a brother, and as if you felt the truth of every word. A glorious entrance awaits you here."

Another spirit said:—"Fain would I profit by your teachings but I cannot. Why I cannot tell I have listened to you who have said to others but it falls upon a lifeless ear. I have witnessed the most exciting scenes that have transpired at your circles for the unhappy; have heard thousands shout for joy, while I remain totally unaffected. Intellectually, I believe in the truth of every word, but it makes no impression on my heart. I am the same I was fifteen years ago. How many have I seen dark as myself, pass to better conditions, and came afterwards in bright array for our instruction. Long have I believed that progression is the universal law, and that in the dim future, I too, shall be subject to its powers. You say that I can change if I would; but you cannot make that impression on my heart that is necessary to cause a movement in the right direction. Alas, alas, how can I escape my present state of degradation. I am anxious for something that will work a change; something that will cause me to reflect, but all seems in vain."

For the Religio-Philosophical Journal.

## Leaves From the Unwritten Life of a Recluse.

BY F. B. DOWD.

NUMBER TWO.

"God is Love," fell in low musical accents from the lips of the minister, as he labored through his sermon and sought with look and gesture to carry conviction to the hearts of his hearers. But there was one in that congregation upon whose soul the words fell without any meaning, and jured like a discord in some mournful tone, or wailed like a funeral dirge to some heart broken mourner. Still they echoed and re-echoed along the empty chambers and corridors of his soul, and found no response, for memory went back through the long vista of the past, and again the phantom throng of buried loves and blighted hopes, of joys whose realization had been long years of agony, of failures over glittering baubles which proved not worth the effort of acquisition, of the loves of dear children who in later years drove him mad, of her who had sworn Eternal Love in youth's glad sunshine, but who proved the hurricane that laid waste the ripening fields of his manhood—passed in wild procession, and one by one with deathly laughter, in tones of thunder bled in his ear, "He lies." With a frantic effort, he fled from the scene, and sought his room, and throwing himself upon the bed, he wept and cursed by turns till night had wrapped her shroud o'er hill and vale, and sent her angels and her demons abroad upon their errands, one of which entering his room bade him listen and learn. Rising from the bed, he saw standing in the middle of the room, a being of matchless beauty and grace. A look of more than angelic calmness rested upon the features, god-like in their expression of conscious power and benignity; a smile that sent boundless sunshine, and thrills of ecstasy whenever it rested; a frown that turned love into hate, and froze up the rivers of life and joy, and rained ruin and despair wherever he turned his glance. Well might he fall upon his knees in an ecstasy of delight, or try to hide from the lightnings that flashed from those eyes through every nerve of

his being. "I come," said he, "at your call. I visit not the vain and frivolous, the joyous and the gay; but to such as you, when idle's journey you have grown weary, when you have seen and felt to the very center of your being, the utter folly and nothingness of all things earthly, and you faint by the wayside; then I flash out upon you in your night of gloom—for I am the gloom, I am the shadow—and touch you with the magic wand of change, I turn you up another street, and you become, as it were, another man." You have heard that "God is Love," but your soul says, nay. I say that God is unfathomable mystery, the incomprehensible, the unknown, unrelenting power—unchangeable, non-emotional; the universal night, within whose bosom, man journeys, not unlike a firefly which emits its own light as it launches into the unknown vortex, and gathers life as it goes, and whose light only illumines a little of the pathway over which he has traveled, while before him all is gloom—mysterious night.

God is unchangeable—man changeable; He is darkness—man is light; He is stillness—man is motion; He is coldness—man is warmth; He is death—man is life; He is power—man is weakness; He is perfection—man, imperfection. He, harmony—man, inharmony; He, music—man, discord; He is fullness—man is vacuity; He, the north—man, the south; He, the frozen ocean—man, the rippling streamlet; He, non-emotional—man, emotional; He, the principle, man,—its manifestation.

Love is not a principle, but is only the manifestation of that which a principle does. Hence, love has its degrees and is as changeable as any emotion. It grows and dies like all else. In its growth, it becomes distorted, dwarfed and gnarled like a tree of the forest, and produces various kinds of fruit,—some we call good and some bad. Love is the highest expression of Deity that we know of, and all there is of man in reality. And yet there cometh a time in God's great interlude, in which human love will appear childish; when love will be the lowest, as it is now, to us, the highest manifestation. "Is God Love? So is the lurid lightning as it buries itself in the bosom of the storm cloud, or visits the dwelling of some luckless wight. So is the sunbeam as it opens the tiny flower, or stirs up the malaria from the swamp and diffuses disease and death among men. So is the frost that seals up the book of life to untold myriads of chirping insects in autumn. So is the want and hunger that visits the little children of the poor of our large cities, who never did harm to God or any one. So is the hurricane that churns old ocean to depths unknown, and swallows up the mariner and his bark, or the earthquake which causes mother earth to vomit her loadings out, and swallows up in vain whole empires and buries vast continents smiling with peace and plenty,—with desert sands or wastes of water. Love is for man."

Behold this acorn, it represents love. I plant here, and suiting the action to the word, he stooped and planted it in what a few moments before had been the floor, but which now was the ground. I beheld the acorn die, but out of it came a tree, which raised its trunk through the atmosphere, and spread its branches away towards the heaven, shooting out leaves and flowers. Still it grew and passed beyond my sight. Said he, "as you see the acorn die, so dies love in the human soul." The child loves its toy for a few hours, then loves it no more; and so we grow; one love dies, another comes. So "round and round we run," loving this thing to day and that to-morrow; until we have exhausted all the toys of earth; then disgust follows. As from the dead acorn comes the tree, so from buried love comes the tree of life. There is no tree of life to him who loves the things of earth; for 'tis a law of nature that like attracts its like. Man grows towards and to like that which he loves. So the tree as it grows bends again to earth, so long as there is any attraction there for it. The acts and deeds we do are its trunk and branches; our thoughts its leaves; our tears and groans its blossoms. What the fruit shall be no man knows, yet some day I will reveal it to you. This tree is our home in the world to be; we make it ourselves. From ourselves it grows; and as it ascends, so its branches interweave with the branches of others; its fragrance blends with others until we are as it were, one in spirit, and yet each an integer. Then weep no more for buried love, but grow beyond. Learn this that no earthly thing is worth the labor and love of an hour, for its own sake, and should be prized only as a means, to be held in trust. Cultivate well your tree of life; for as you grow, so shall you reap; as you build, so shall your inhabitation be. There is more of God in calmness than in emotion. Equanimity is the jewel of great price. Vacuums create hurricanes; then become full, for God's fullness. It is only when empty that circumstances agitate the human soul, for all motion is caused by vacuums. I give you from this hour the power of reading the life tree of any man you may wish; abuse not the gift, adieu." And he was gone. I saw the philosopher in the morning and he seemed like another man. A holy calm had settled upon his countenance, a benignant look that I have never since seen disturbed had taken the place of that wild, haggard, maniac look, which characterized him in days gone by.

## A Haunted House in New York.

The New York Tribune, of May 17th, says: "An old mansion in the First Ward has acquired the reputation of being 'haunted.' It was formerly occupied by an ex-Commodore of the navy, and superstitious people aver that the old gentleman pays periodic visits to the house, sometimes inside, and at others to the verandah, up and down which he walks as was his habit in life. Two policemen state that while sitting in the verandah one night, about three weeks since, one had his ear slapped, and the other was suddenly seized and dragged to the opposite side. A reporter of one of the local papers, who was in the house but disbelieves the tales of its being haunted, positively asserts that after retiring on Saturday night his pillow was suddenly raised about six inches, and then as suddenly let drop again."

For the Religio-Philosophical Journal.

## The Advent of Ideas.

BY J. TINNEY.

Whenever the world is prepared for the advent of a new idea, that idea is sure to present itself, and although generally an unwelcome child to the aristocratic conservatives of the past, its advent is hailed with delight by the lowly and down-trodden. That there never was a time in the history of this planet, when there was greater need of such an advent, or when one was looked for with more anxious solicitude, few will pretend to dispute; but what form it will assume, or in what way discover itself, is a mystery that none have as yet been able to solve. The distracted condition of all forms of society furnish conclusive evidence that the foundation on which they are based, is an unstable one, and that a better one must be substituted or the superstructure must fall. The idea, then, for which we are looking, is one that will solve this seemingly inexplicable mystery, and explain the cause of existing antagonisms. We have assurance that does not admit of a doubt, that in giving our views of the idea that is to produce this mighty change, we are only anticipating what science is working out with unerring certainty, but by a more slow and laborious process. We believe that the producing cause of all the trouble lies in a mistaken idea of the relations existing between the material and spirit worlds. That these relations are sexual, mutual and reciprocal; that the relation between the material and spirit world, are identical with the relations existing between the male and female in their outgrowth, and that neither could exist independent of the other, each being equally necessary to that existence.

The idea, then, is this: The universe as a whole is sexual, male and female. Its relations are mutual, reciprocal and convertible, and what is true of the whole, is equally so of all its parts. In making the application to our planet, we find instead of reciprocal relations, a mysterious supernaturalism attached to the Spirit World by means of which the masses have been held in subjection to the few, both mentally and physically. In opposition to the natural solution of Darwin, the knowable and unknowable of Spencer, and the creations of religion, we shall try and show the mutual relations existing between the material and spirit world, the necessity of those relations in the production and development of species and the simple manner by which it is effected. The base on which we found our theory is this, and we hope all who read will examine it thoroughly. The male and female of any species united, constitute the individual male or female of the next species above, and on this principle our theory stands or falls. To illustrate: The lobster and crab are said by creative theorists to be successive orders in creation; that they do not overlap each other, but that one begins where the other left off, thus showing the necessity of a creative power. We on the contrary claim that the male and female spirit lobster united as one flesh, constitute the individual, material, male or female crab. The organic law by which this is effected is simple. Death in any of its various forms, sends what was the material lobster to the spirit side; the next species, the male and female crab on the material plane, by united action, unite the male and female lobster and the two become one flesh as a material crab. What was a male and female lobster by the union, has become individualized as a male, or female crab, and have advanced one degree in the scale of being. Were the lobster the lowest form in existence, it would be represented by No. 1, and what was No. 1, has now become No. 2; by repeating the process, becomes No. 3, thus passing from one condition to another through all forms in the line to man the spirit, and the ultimate of forms on this planet. All forms below us are pursuing the same route we have traveled, absorbing the material we have cast off as useless to us, but becoming a part of their being; so nothing is lost or left behind. All will eventually reach the position we now occupy, while we by the same process are passing to higher and more refined worlds. We fear our description is not sufficiently lucid to explain our theory without the aid of a diagram, but is the best we are able to do at present, and is summed up in the fact that the material and spirit worlds are sexual in their relations; that neither could exist independent of the other; that the same outgrowths are represented in both with a constant interchange between; that every species in their outgrowth are derived from the next below them, the male and female of the lower being made one on the plane of the higher, by the united action of the male and female on that plane. Instead of repeating ourselves on the same plane as we have formerly supposed, we unite male and female spirit of a lower plane, and bring them to our material plane. Each plane, whether spiritual or material, being but way-stations on the road to higher conditions. The foregoing is a rough sketch of what we believe to be the organic law on which existence is founded, is in perfect harmony with the law of numbers, higher species derived from lower by combinations, as higher numbers are combinations of lower ones, instead of creative fiat. As union is the order of the day, and as no union can be permanent when relations are not reciprocal, we submit this as the only base on which union can be effected, and as the result of impressions derived from higher sources than we at present dare aspire to.

Westfield N. Y. June 11th 1869.

A chemist in England has discovered a fluid preparation which he affirms will cause bodies plunged into it to petrify and become stone within five years' time. The secret of this process is known only to himself. He throws out the suggestion that, in time, if persons will only preserve their relatives and friends with his fluid, they will be able to construct dwellings with them, and thus live in residences surrounded by their ancestors.

In Colfax, S. C. a few days ago, a colored woman presented her husband with four sons at one birth. The father is 67 years old.







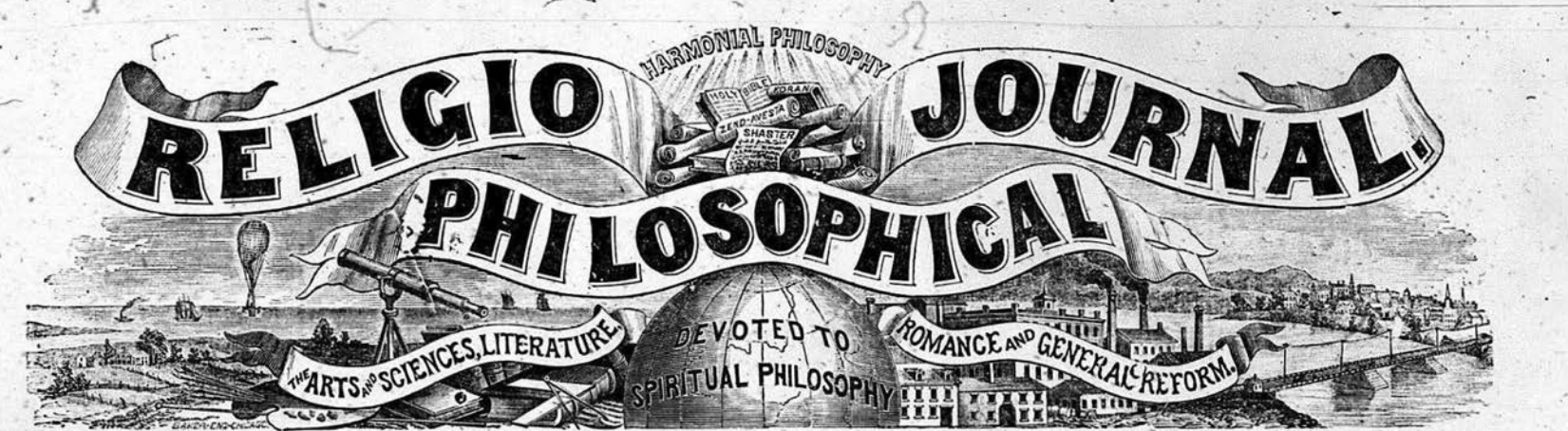




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B. S. JONES, PUBLISHER AND PROPRIETOR.

Literary Department.

Written for the Religio-Philosophical Journal.  
**A RESPONSE TO THE "TRIBUTE AFFECTIONATELY ADDRESSED TO THE FRIENDS OF LITTLE MARY."**  
"Sweetly sleeping" dear aunt, - no;  
The sleep of death has passed away,  
No more there, no cruel pain,  
Can ever trouble the little life,  
Or force the anguished moan again.  
Not "sleeping" now, no mother dear,  
The little form is laid away,  
Perfumed with flowers, laydied with tears,  
So still, so cold, the woodwork fair,  
Was but the robe your baby wore,  
No "daring Mary" slumbers there.  
An angel presence, hovering near,  
By tear-dim'd mortal eyes unseen;  
While waiting Seraphs touch their lyres,  
Revered the babe so weak, so weary,  
And fondly to her mother's heart,  
She clasped your "angel Mary."  
She kissed the tiny infant lips,  
The violet eyes an' pure white brow,  
She leaved sweet notes of tender love,  
"Till life the little form should move,  
Not "sleeping" now, the angel's hand,  
To life, her own dear Sarah's hand.  
Look up, O pious father, now,  
Behold your own sweet child at rest;  
You'll know her by the soul-lit eye,  
And by the rippling curls that flled  
Your heart so full of holy joy,  
Her laugh that death's cold touch soon chilled.  
The sister dear, and brother, too,  
Oh, think not of your Pet as lost,  
She's only left the soft home nest  
To look awhile in summer bowers,  
To sit her soul with love divine,  
And pluck for you celestial flowers.  
And ere the little bidding now,  
All safe in "grandma's" loving care,  
And take the sweet longest bridge  
Of love and life and hope,  
And flowers' rich and rare,  
Oh, near them on your glowing hearts,  
And kiss the hand that laid them there,  
A shield, dear friends, o' them they prove,  
"O'nest malice, hate, and envy's sting,  
So oft by treacherous friends here given,  
Ere long you'll hear the Father's call,  
Come higher, and join your loved in heaven."  
Jan. 25th, 1869.

**WILFRED MONTRESSOR;  
OR,  
THE SECRET ORDER OF THE SEVEN.  
A ROMANCE OF MYSTERY AND CRIME.  
BY THE AUTHOR OF "FLORENCE DE LACY, OR THE  
COQUETTE," ETC.  
BOOK SEVENTH: THE DISCOVERY  
CHAPTER XLVI.—  
THE RESCUE—THE JOURNAL.**

It was nearly midnight.  
Many were the persons who trod the pavements of Broadway and the great thoroughfares of the city at that unseasonable hour.  
The theaters, and other places of public amusement, had just thrown their crowds of visitors into the public streets. Strangers and travelers—some in robes of hotel, and many desirous of improving their time to the utmost in studying the ways of a great city, were hurrying hither and thither as if upon a mission, directed them. Groups of young men, clerks, mechanics, and others, who had been confined, during the day, to their stores and workshops, were indemnifying themselves for previous idleness by indulging in the fun and frolic of midnight revelry. Nor were the numbers small of a class of females, many of them young and handsome, who, at the corners of the streets, even in the heart of the city, boldly encountered the gaze and solicited the attentions of the profligate and licentious of the other sex.  
The policeman, at a slow, regular pace, paraded along the line of their respective stations—the standing army of the city, organized to protect the inhabitants from thieves, and thieves, and incendiaries.  
Suddenly, in the vicinity of A—street, the alarm of "fire" was raised by a policeman on duty. The flames were already bursting from the lower windows of a brick building in the adjoining street.  
"Fire! fire! fire!" an appalling sound to the sleeper, who is aroused at midnight from a peaceful slumber, and listens, half suffocated with smoke, to the crackling of the flames and the wild roar of a hundred voices.  
It was the residence of Owen Tracey, the retired merchant.  
Presently the alarm bell of the district began to ring, and followed the rattling noise of the fire engines, drawn at full speed over the pavement by the hardy firemen, arrayed in leather caps, red flannel shirts, woolen trousers, and coarse, heavy boots.  
The throng of spectators, also increased, until the street, on either side of the burning mansion, was literally blocked up with the assembly.

with their faces uplifted toward the conflagration; the bold, adventurous fireman; the engines glittering in the blaze of the burning house; the red flames, now darting from the windows and doors with impetuous fury, and now creeping along the wood-work, dazzling, yet destructive; the alarm of women and children weeping over the appalling desolation of their homes; the scores of bewildered and excited men carrying out rich, costly furniture, and heaping it in irregular piles in the street. None of these elements were wanting.  
The firemen were preparing to attack the enemy which their gallantry and determination had so often conquered. But it was evident, at a glance, that no exertions could save the house of Owen Tracey, in which the fire had originated. The flames had already passed to the second story, and were rapidly extending the adjoining buildings. To save these buildings and thus arrest the conflagration seemed to be the plan of action prompted by the skill and prudence of the engineers.  
At this moment, a loud shriek from a window in the upper story of the burning mansion arrested the attention of the vast throng of spectators in the street. The form of a woman, arrayed in her night clothes, was seen distinctly, standing by the window.  
"A ladder, a ladder," shouted a hundred voices.  
The firemen ceased playing for an instant, and a large ladder was raised, the upper end of which reached nearly to the roof of the building. Then a strong, active fireman mounted the ladder.  
"Quick, quick," shouted the voices underneath, "or the woman will burn to death."  
The fireman pushed up, but ere he had mounted half the distance to the third story he was driven back, seared by the flames and blackened by the smoke.  
One of his comrades made a similar attempt, and persisted in it until his hands were blistered by the heated rods of the ladder, and his hair and eyebrows singed by the fire; and he too was driven back.  
Another shriek.  
"She will perish," murmured the voices of the people.  
At this moment a man pushed through the excited throng, and rushed toward the ladder. He was attired in the dress of a citizen, his coat buttoned tightly around his waist, his hands protected by thick buckskin gloves, and his face by a species of mask. Up the ladder he went with a determination o' bearing which seemed to defy the destroying element that raged in his path. The excited multitude shouted to him, "Go on," and the firemen blunted the sharp forked tongues of fire by dashing against his person a steady stream of water. For an instant he was lost to the view of the crowd, enveloped in flame and smoke, and the assembled thousands were hushed in breathless silence.  
There he goes! was the universal exclamation, as his form was discovered upon the ladder above the cloud of dense smoke.  
And the shouts of the multitude, the adventurer leaped through the open window into the chamber, stood by the side of the woman.  
He tore off the mask, which greatly impeded his vision and breathing.  
Again—in a chamber lighted only by the lurid glare of the flames in the immediate prospect of a horrible death, Mrs. Tracey recognized the features of Wilfred Montessor.  
"Mr. Montessor!" exclaimed the lady in a tone of surprise.  
"I am here to save you, madam, if possible, but there is no time to lose."  
"There is no hope," said Mrs. Tracey, with an effort at calmness. Descend the ladder at once, or we shall perish together."  
The words trembled on his lips: "Time was when even such a fate would have his consolation," but he uttered them not. It was a moment for action, rather than speech.  
The door leading to the entry? "he exclaimed.  
A gesture from Mrs. Tracey was her only answer. He sprang to the door and opened it. A cloud of thick suffocating smoke filled the passage-way, and rushed into the apartment. He closed the door and approached the window. The face of Mrs. Tracey was very pale, and her limbs trembling. She strove to sustain herself with becoming fortitude, but a death by fire is so fearful, so appalling.  
"Escape in that direction is impossible," said Montessor. "It is impossible that you should descend the ladder."  
"Fly and save yourself," said the lady entreatingly.  
"Is there a passage way from this room to the garret which does not communicate with the principal entry?"  
"Yes, yes."  
"Where?"  
"Yonder door."  
"We must grope our way thither, Mrs. Tracey. It is the only avenue of safety. I will support you, madam," said Montessor gently, as he felt her hand tremble in his grasp; "but I must rely on your guidance to find the passage-way."  
With a singular agitation of manner, Mrs. Tracey passed and exclaimed:  
"My husband—has he escaped?"  
"I have not seen him, Mrs. Tracey."  
"He was below stairs in his private apartment."  
"He must have escaped then, at the first alarm," murmured Montessor.  
Montessor and Mrs. Tracey soon reached the garret by means of a circular flight of stairs, leading from an apartment in the rear of the building. The door which communicated with the principal stairs was fortunately closed, as Montessor had hoped. The smoke, however, was gradually insinuating itself through the

crevices, and a peculiar smell of burning cloth was diffused through the garret.  
A dull light from without penetrated the garret windows, and redeemed the spot from total darkness. With some difficulty, however, Montessor discovered the steps leading to the trap door in the roof. The door was fastened with a strong padlock. After a minute search he found a heavy iron bar which he inserted between the trap door and the clasp which was fastened to it. The clasp yielded to several vigorous efforts, and the trap door was deliberately opened.  
The appearance of Wilfred Montessor and Mrs. Tracey on the roof of the burning mansion was greeted by the assembly in the street with shouts of exultation. There were also a number of persons on the adjoining building, who rushed forward to offer their assistance.  
The flames, meanwhile, were sweeping along the gutters, and the air spiced with the fiery scintillations of the consuming timbers.  
"Fear not," whispered Montessor; "the danger is over."  
The efforts which Mrs. Tracey had made to sustain herself in the fearful crisis, was followed by a marked reaction. Her strength failed her, and she would have fallen, had not Montessor upheld her.  
A book which she had grasped with one hand, or perhaps had concealed in the folds of her dress, dropped with an audible sound upon the roof.  
Her consciousness was partially restored by the sound, and she muttered indistinctly—but yet, so as to be understood by Montessor:—"Preserve it—read it."  
Mrs. Tracey was conveyed, in a state of insensibility, to the residence of a friend at some distance from the scene of conflagration. The quiet knowledge of Doctor Eversand, the kind nursing of Mrs. Denlow, the mistress of the house to which she was removed, restored her in a few hours to the consciousness of existence, and the memory of her escape from an impending and horrible death.  
Wilfred Montessor returned to his residence with a sense of triumph, which revealed the true magnanimity of his character. He had avenged his wrongs by saving the life of a woman who had betrayed his trust and embittered months, yes, years of his existence.  
He opened the volume, which Mrs. Tracey had confided to him, with a curiosity not unmingled with interest. The night wore on, but still he perused page after page with intense with increasing earnestness.  
It was a journal, in the hand-writing of Mrs. Tracey, embodying the history of her life and the state of her feelings during a period of nearly six years. We extract such portions only as have a direct bearing on the details of our narrative.  
November, 1840.  
My feelings toward Henry Neville, under that name, exclaimed Montessor, with a sigh, "I presented myself to Mary Conner," are different from those which I have ever felt for any other person. Her interests are deeply, and in every respect, connected with mine. I listen to him with unspeakable delight when he is present, and I think continually in his absence. What does it mean? Can it be that I love him? Oh, no, he has never spoken to me of love never. Why should I love him?  
He is a student, my dear mother has remonstrated against his attentions to me. She objects to the narrowness of his fortune, and to his manifest disregard of the importance of worldly position. She still laments the splendor of the past when my father was the calculator among the princely merchants of Boston. Her ambition is now concentrated on me; and yet I do not think she would require me to sacrifice my affection to the desires of wealth or the pride of station.  
February, 1841.  
To night Henry avowed fondly for me, by his ardent attachment to me. His words were endearing, his manner was a rare example of gentleness and dignity. My heart fluttered strangely, but its flutterings, though embarrassing, were joyful. I hardly know what reply I made to his protestations; but I fear that he took encouragement from the agitation which I manifested. Yet why should I fear when he has told me that he loves me, and when I am conscious of my warm affection for him? He is so noble, so generous, so kind; how can I do other wise than love him?  
April, 1841.  
We converse together, we read together, we confide to each other the hidden thoughts, which have never found utterance before to mortal ears. Can the bright sunshine of such an intimacy be clouded by doubt or distrust? I know not. My mother, though she does not openly oppose my preference for Mr. Neville, sometimes shakes her head, and asks me if I have learned his history, his connections. I have no doubt, no distrust, but I would that my mother's scruples were overcome.  
June, 1841.  
I know not how or why, but I feel a presentiment of evil in the presence of Owen Tracey. He is an acquaintance of my mother's, and as rigorous as she, he seems disposed to offer, in his blunt way, the most marked attentions. If it were not for the presentiment, to which I have adverted, I should laugh heartily at the absurdity of the idea, and yet I must tell Henry of the conquest I have made of a man old enough to be my father. How foolishly I am writing! In truth, I am sitting at my desk to while away the half hour between tea and the anticipated visit of him who is dearer than life. Why should I seek to conceal a sentiment which is the pride of my soul and joy of my heart? I have existed for months in the atmosphere of love, and have learned to esteem the worth, the

generosity, the tenderness of Henry Neville as of greater value than all the treasures of earth."  
June, 1841.  
My presentiment of evil was correct.  
This morning my mother called me to her private apartment and informed me that she had a communication to make to me.  
I attended her accordingly, and after some preliminary remarks, the hearing of which I could not distinctly perceive, she informed me that Mr. Owen Tracey had been pleased with my person and manner, and had authorized her to make a proposal of marriage to me on his behalf.  
I laughed heartily; but insensibly a sense of terror stole over me as I perceived the serious expression of my mother's countenance.  
"Beware, my dear child," said Mr. Tracey is a very respectable merchant, a man of property."  
I laughed heartily; but insensibly a sense of terror stole over me as I perceived the serious expression of my mother's countenance.  
"I am," said my mother with energy.  
And Mr. Neville?  
"A romance affair which ought to have been broken off long ago."  
I love him, however, my dear mother."  
Do not say so, my dear child," said my mother, "I have promised your hand to Mr. Tracey."  
I was struck dumb with horror.  
"Yes," continued my mother with energy, "I have acted for you. I feel for your despair and agony, but I ask you to sacrifice yourself for me, for the mother who bore you and nursed you in your infancy, and has watched over you kindly and tenderly until now."  
Her voice sank almost to a whisper, as she continued.  
Mr. Owen Tracey has in his possession a secret which he threatens to expose unless you become his wife. A secret which, I condemn me to the scorn and contempt of the world. My life is in your hands. Confirm the solemn promise I have made to him, or I will die in your presence."  
I swooned.  
When I returned to consciousness, my mother was standing over me with a glass in her hand.  
"It is poison," she murmured in a hoarse whisper. Shall I drink it, Mary?  
I shook my head feebly.  
You will marry Mr. Tracey?  
Yes, mother, do what you will with me. I have sworn to make an appeal to his generosity and his pride, even while yielding my assent to my mother's commands. I told him that I had neither respect nor affection for him. I besought him to release me from the promise which had been extorted from me.  
He refused, bluntly and decidedly, without any expression of anger or bitterness.  
A terrible fate befall me—that of writing to Henry Neville. I could not see him I dared not.  
I sat in tears while I wrote the brief note, which must cause him to despise and hate me. I dared not, not to write to him, but I must become the wife of another, and I must sustain the purity and honor of my sex.  
I was calm then, I am calm now, while penning these details of the circumstances which have destroyed every hope of earthly happiness. When I am dead, this volume may reach the eyes of Henry Neville and convince him that I have been the object of pity rather than of censure.  
The day after to-morrow!  
June, 1841.  
"My mother died in my arms."  
In her dying moments, she confessed that she had deceived me in stating that Owen Tracey possessed any secret in relation to her, or had threatened to expose her in any way. She confessed that her object in deceiving me was to break off the connection which existed between Henry Neville and myself, and to induce me to marry a man of reputed wealth.  
I forgave her. She was my mother and dying.  
I was rejected even, since my fate was sealed, that the burden of atrocious wrong was removed from my husband. By the power of moral command, and not by physical force, I have been driven to this marriage. I know the suffering from it and will not complain weakly and cowardly. I must school my feelings to the performance of my duties.  
We pass over the desultory record of the sentiments and emotions, the experiences and studies of Mrs. Tracey during a period of five years.  
June 1846.  
"Last night at Mrs. Willoughby's assembly I met Wilfred Montessor."  
I was surprised, almost overcome, for at a glance I perceived that Montessor, the traveler, a gentleman of reputed learning and genius, and of enormous wealth, and Henry Neville the student, were the same person.  
I rallied as quickly as possible and participated in the conversation which ensued, but I remember scarcely a word of what was spoken. Enough transpired, however, to convince me that he regarded me with indifference, perhaps with contempt.  
I have been interested heretofore in listening to the comments of Mrs. Willoughby on her absent favorite Wilfred Montessor. I comprehended clearly the motives which induced him to address me as a poor student rather than

as a gentleman of education, family and fortune.  
"The exception, trifling as it was—but let me not forget that I am the wife of Owen Tracey."  
June, 1846.  
"I do not understand the conduct of Alfred Tracey. He desires friendship and sympathy from me. He reacts the follies and indiscretions of his youth. He expresses himself warmly in regard to me—perhaps too warmly. He claims the privilege of a brother."  
June, 1846.  
"Can it be possible that Wilfred Montessor believes that I resorted voluntarily to that house of infamy? Was it not enough that I endured the insulting harshness of a villain, and the sneers of merciless rowdies?"  
"I must meet him occasionally. I cannot, I ought not to undergo his withering sarcasm a sarcasm of manner if not of speech; his cool contempt—a contempt manifested under the forms of conventional politeness."  
"I wrote yesterday in my journal the particulars of my interview with Alfred Tracey."  
"I have reflected deeply. Montessor has not banished me entirely from his thoughts. He condemns me, perhaps, but he watches me; he is interested in my destiny."  
"I will be just, and I will be true toward others. The necessity of concealing from him the motives of my conduct exists no longer."  
"In this journal are recorded the events of six years of my existence."  
"I will transmit it to him as he 'justification of my acts—the vindication of my fame.'"  
Concluded next week.  
A new and daring experiment is noted in the *Pel Melville*. The invincible failure which has hitherto attended naval expeditions to the Arctic regions has induced two Frenchmen, Messrs. Tissandier and de Foivre, to undertake the enterprise of reaching the North Pole in a balloon. The machine in which the bold adventurers are about to embark on their perilous journey, and which is appropriately named "Le Pole Nord," is now being constructed in the Champ de Mars which the government have placed at their disposal for the purpose.  
The monster balloon, besides what even the famous Montgolfier would seem a toy box, 10,000 cubic feet of gas, and is composed entirely of a cloth impregnated with a varnish, which will allow of great expansion in the rarefied strata of the atmosphere. The seams uniting the different pieces form a total length of three English miles. The car, a marvel, it is said, of strength and lightness, is constructed to carry ten passengers, 4,000 pounds of ballast, and provisions for a month.  
The senior class of the Michigan University have placed under the class tree a ladder which has long been known as "calico rock," on account of the curious arrangement of the smaller fragments on the surface. It is a rare and curious specimen of sandstone, from the fact that so many different kinds of rock are found cemented together. It is thought that as many as twenty can be named, some of which are granite, gneiss, quartz, mica, schist, dolomite, hyperite, etc. The ladder belongs to the same period of the world's history, and was probably brought from the Lake Superior region by the great glacier which *Acadia* says once passed over this part of the continent. Its size is about a square yard, and its estimated weight two and a half tons.  
M. Bionne has submitted the following opinion upon the nature of comets to the Academy of Sciences: "Comets are bodies which describe spirals, originating in a nebula terminating in the sun, and which move in the direction of an ellipse. Formed of the most condensed matter of the nebula, comets would appear to be the regulators of the grand movement of celestial bodies, the agents of that vast transformation of caloric work into mechanical work, and would come at the end of their course to lose themselves in the atmosphere of the sun, to which they would serve as a vanguard."  
THE NEW OCEAN CABLE.—The steamship *Great Eastern* is now engaged for the second time in laying a cable across the Atlantic ocean, this time however, from the coast of France. The latest account represents that everything was proceeding favorably. The ship was 294 knots out of Brest, and had put out 310 knots of the cable, the signals through to the shore continuing perfect. This affair is proceeding with all the quiet of a determined success, and we hope soon to learn of the safe accomplishment of the undertaking.  
Forty six new discoveries of rich silver deposits are reported in the White Pine district, causing considerable excitement in that region. The shipments of bullion from thence lately have averaged from \$70 to \$80,000 per week. The mining facilities will soon be doubled, and it is estimated that \$5,000,000 will be shipped in July.  
It is said that the monarch who purposes to cross the Atlantic on the 31st of July in a balloon has applications from one hundred would be passengers. He has concluded to charge \$250 per passenger.  
Gun cotton explodes when metallic sodium or metallic potassium is brought in contact with it. The amalgams of these metals do not produce the same effect. Finely divided, arsenic requires percussion before it explodes in the contact.



## Pacific Department.

BY BENJAMIN TODD

## Antioch.

It will be remembered by the readers of the Pacific Department that not long since I spoke of visiting the above named place, and as the result thereof, a certain Congregational church did not build as had been anticipated by the Rev. Mr. Woods; consequently the Reverend gentleman took occasion to pour out his vials of wrath on our poor unfortunate head. The following correspondence will explain itself. We publish it to show how contemptible a Christian minister can behave, and what unmitigated follies they will prove themselves to be, when their religious ideas are attacked.

Mr. Sellers, the writer of the following letter, is a resident of Antioch, though his communication was written from San Francisco.

San Francisco, May 12th, 1869.

BENJAMIN TODD, Esq.—

In due time subsequent to your lectures at our place (Antioch), there came back the following notice of them in the *Register* (it is called) Home Mission, published in Boston, Mass. You may have seen it in print; I doubt it, because there are but few copies that come to this coast, and they to the elect of the Lord only. I have tried to procure it in this city, and have failed to do so. I saw one copy in the *Young Men's Christian Association* room. I could not get it, as there was but one. I could find none at any New's Depot in the city. I sent it to you as it was copied from the one mentioned. I want you to see it as a specimen of the smooth, smiling face of individual whom we thought from appearance, to be more of a man than a priest. I now think we were mistaken in that respect. The following is that which I alluded to.

From Rev. J. Woods.

Missionary Intelligence, California.

ANTIOCH CONTRA COSTA COUNTY INFIDELITY.

We are such short sighted beings that like a person in a fog, objects at a distance, are not seen in their true proportion, and hence we are apt to take our own field of labors of more importance than others. It may be from this fact that I regard this as an important field. Whether an important one or not, it is a hard one. When I came here, I expected hard work. The difficulties that I anticipated were those arising from indifference. But I had been here barely a month, with a much better attendance on preaching than I expected, when an unscrupulous, untruthful, bold, unblushing, blasphemous, infidel lecturer, was actually hired by some prominent citizens of this place, to deliver a course of infidel lectures.

As I remarked to one of his employees, whose wife was a pious lady, where the Bible says, "Honor thy father and thy mother," "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not bear false witness,"—they hired this man to tell the young and rising generation that this counsel and these commandments, were a lie and a cheat.

While these infidel lectures were in progress, and they continued for three weeks and over, six or seven in number, all I deemed it best for me to do, was to preach one sermon in which I laid out my little strength on the evidence that the Bible is the word of God, and prayed that the lecturer might so confound himself as to destroy his own cause, and I trust my prayer was heard, for he went to such a length that the last end of him was worse than the first. His cunning scheme was worse than foolishness, and by the time he was through, most people had lost all confidence in both him and his cause. One of his own men told one of our deacons, that the lecturer had done us much harm. The winding up was very unsatisfactory. So may the Lord always confound the wicked."

Signed,

R. J. Woods.

Yours, &amp;c.

S. Sellers.

That the world may know what unmitigated lies a preacher can tell, we append the following note that was handed to us after having listened to the lectures referred to by the Rev. Woods.

Antioch, Nov. 24th, 1869.

BENJAMIN TODD:—

Having listened to the lectures lately given in this place on the subject of Spiritualism, with interest and pleasure, we would most respectfully express our desire that you favor us with as many lectures as you can conveniently during your visit in our neighborhood.

Signed,

and eighteen others, composed of the prominent merchants and business men of the place.

## Zeop in the Churches of San Francisco.

VISIT NUMBER ONE.

Sunday as a Sabbath is an excellent institution, and whether I am indebted to Jews or Gentiles as the founder of it, I feel bound to tender them my sincere thanks for the obligations they have thus placed upon me. Nor do I care to inquire whether the day was instituted from pious or political motives, in either case we have the benefit.

It is an excellent institution, because it gives the laboring man and the thinking man, a respite from continuous drudgery, and the leisure gives opportunity for social recreation and intercourse, which elevates and refines humanity.

Churches are also excellent institutions; like ball-rooms and theatres, they assist in giving a harmonious tone to society by bringing all classes together in closer contact than could ever be enjoyed in the family circle. They also excite a laudable ambition to appear well and be well thought of. Without such influences, mankind would lose their strongest motive for emulation. Nevertheless, churches are not an unmixed good. They are no exception to what we observe in everything else in nature. Every enjoyment, every blessing, so called,—which we possess, is surrounded by much that we have to use or refuse, before reaching the good itself. So it is in churches; we have false doctrines, senseless ceremonies, and much that is very pernicious, to be cast away or endured in order to eliminate the great principle which sustains and perpetuates their systems.

I am not a church-goer, nor am I a historian, but a whim has entered my brain to visit the principal churches of San Francisco, to put myself in the way of Christian salvation, and report accordingly.

On the 20th of December, 1868, I visited the Church of the Advent, on Howard street. It is Episcopalian, and of course, those who attended,

worship the Lord according to the ritual of the English church. To an outsider like myself, the entertainment was very tedious, which even the occasional good singing could not wholly relieve. I could not resist thinking of the little girl who after going to a certain point in her prayer, stopped, saying, "Lord, you know the rest." It seems strange that they do not tire using the same words week after week, and year after year. But even an Episcopalian service must have an end, with its kneeling, its rising and sitting down again, bowing to the sacred name of Jesus, to recitations of the Lord's Prayer, apostles' creed and ten commandments, and other curious and interesting performances; after which, the Rev. Mr. Lathrop delivered eloquently, a very good sermon of his kind, from Luke xii, 36. He endeavored to excite the hope and interest of his hearers in the long promised coming of the Son of Man.

The periteticity with which Christians have clung to this promise for nearly two thousand years, is very remarkable. Time after time has been appointed as the time by the rule of "time, time and half a time," when the Lord would again honor the earth with his appearance, and balance accounts with its inhabitants; and each time he has failed to appear, and been granted an extension of credit. He is to come as a thief in the night, like our late earthquake—that earthquake has been excellent capital in the hands of sermon-makers. "Fear will then seize the unbelievers, who have till then, received it as an idle tale, and as a joke, but those who look in hope for his coming, it will be a time of rejoicing beyond expression."

The Rev. gentleman spoke with much apparent confidence in the ultimate coming of the Son of God, in spite of his prolonged stay. "We are not mistaken, and cannot possibly be deceived, for the mouth of the Lord has spoken it," he said. The promises of the Lord are interpreted by very flexible and convenient rules; the same mouth which uttered this promise also threatened the certain destruction of Damascus more than two thousand years ago; but it still stands as prosperous, as ever in its stereotyped grandeur. But with the Lord, a thousand years or so, are nothing so far as regards a promise. Like the Irishman's promise of marriage, he says he will do it, but does not say when. The hope of immortality based on the resurrection of Jesus and his future coming in *propria persona*, rest on such stuff as dreams are made of, and shows to what extremes men have been driven to find evidence to support the "glorious hope;" but it seems good to Mr. Lathrop and his hearers. If they are satisfied, why should I complain?

On the whole, his discourse was very pleasantly and eloquently delivered, and contained many good ideas, which, I have no doubt, made a good and lasting effect on his audience. His effort to transfer the motives to piety and goodness, from a servile fear of death and hell to a love of goodness itself, showed a more liberal mind than we are in the habit of attributing to clergymen.

Referring to the early Christians, who were so absorbed in the contemplation of the joyous life in the future, with Jesus, that death was forgotten, he said we ought to be good, not because we shall die, but because we shall live. The threat of death and hell fire is a mean trick used to scare cowardly souls who are worth nothing when secured. The true independent soul scorns such subterfuges to advance pious interests.

It gave me great pleasure to hear a clergyman use other and more ennobling arguments in his endeavor to benefit his flock, and increase their piety and devotion to Churchism.

The brevity of the concluding service was very pleasing to me.

Esor.

## Religious Burglary.

"It was lately announced on posters to the people of South London that at a revival meeting to be held in a hall, a certain convicted burglar would 'break open the doors of hell with a gospel jimmy.'"

Don't, Mr. Burglar, don't for humanity's sake—don't do it; if you do, you will let all those orthodox preachers out and what then will become of this world? It has as much ignorance, superstition and bigotry now as it can stagger under; and if all these old fellows should get out, they would be right at their old tricks again, and there would not be a virgin or a spiritual printing office in the land, that would be safe a moment. But, Mr. Burglar, if you are bound to use your Gospel jimmy in some direction, go and try the old orthodox golden paved heaven, and then we shall be in no danger of receiving a shower of orthodox preachers, nor the effects that would flow from such a visitation.

Besides, Mr. Burglar, if the story is true, you would fare better as far as plunder is concerned. You are welcome to try the orthodox heaven, but by all means, we beseech you to let hell alone.

For the Religio-Philosophical Journal.

## Cause and Purpose of Human Life.

NUMBER ONE.

Life and spirits are one and the same power, acting separately or jointly, in concert, with different degrees of power,—or they are two powers, necessarily acting together in harmony, as before said.

The essential element and character and purpose of life, is action, the action of life, for the production and protection of life.

The essential element of spirit is action, spiritual action, in union with the action of life for the production and preservation of spiritual life.

We have, then, the two highest powers known, acting in concert and capable of producing whatever has been produced, or whatever can be produced in any state of existence.

N.

Prof. Marsh, of Yale College, has obtained from the Tertiary deposits of Nebraska, the finest fossil horse yet discovered. It is only two feet high, although full grown. This makes the seventeenth species of fossil horse discovered on this Continent.

## Original Essays.

For the Religio-Philosophical Journal.

Spiritualism—Magnetism.

BY J. ANTIS, M. D.

Several years ago, a young man some fourteen years of age, was taken sick with a bilious remittent fever. One afternoon while in a raging fever with delirium and incoherent talking, he asked his father if there was any whiskey in the house. On being told in the affirmative, he told his father to get the jug and have it ready for him—a boy, a neighbor, living some two miles from there, was then on horse back coming as fast as possible to get some whiskey to give to them, R—'s horse, which had just been bitten by a rattlesnake. After telling this straight story, he continued talking incoherently, until the subsidence of the fever.

Some little time, say fifteen minutes after telling his father the above story, a boy was seen coming on horse-back, as fast as the horse could travel. The horse, by respiration and sweat, betokened a severe and inordinate run. As soon as the boy arrived at the gate, the reins were thrown over the post,—he ran into the house, not stopping to knock, and inquired for whiskey, which he said he wanted as soon as possible to give to a horse which had just been bitten by a rattlesnake. The occurrence corresponded exactly with the story the young man told in his delirium.

This to me has been the greatest evidence of immortality that I have ever in my life witnessed. Its occurrence in a family at once intelligent and profound, without any bigotry or egotism, rather of the Quaker's belief, having no knowledge of spirit power or any other except as is brought to bear upon the immediate senses by surrounding objects; truthful, candid and upright;—by them, the story was told as a wonderful and mysterious occurrence,—and which could not possibly have been a coincidence. The facts prove that the intelligence communicating through the organization of the young man knew the fact of the horse being bitten, and the boy on horse-back on the keen run after the remedy, which neither the boy in the fever knew, or any other person in the house. The conditions of the brain and vocal organs of the young man were in a very excited state, causing an entire loss of command on his part over those organs, the fever causing it in this instance. Certain drugs when taken will also produce an abnormal condition of the brain; also the moral emotions when carried to excess: an atony of the brain, caused by an exciting stimulant, too long continued,—such as fear, jealousy, anger, love, hatred or malice; or whether it be the effect of withdrawing the accustomed stimulus of liquors, opium or other drugs, suddenly from the brain. In either case, there is a condition of the brain in which the individual has not the management of himself, his language, or his manners, and while in this abnormal condition, he certainly could not be considered accountable for any act or saying that might be made while the brain is in this abnormal condition.

There is another force or power brought to bear upon the brain, of not only man, but also animals possessing an organized brain, while the same as well as every other organ in the body, is in a perfectly healthy condition,—and performing its functions regularly and in good order. This power, denominated magnetism or charm power, has been ever known to be possessed by the black snake, in its power over other animals as well as man. The same power has been ever known and felt, not only by individuals, but by congregations and communities, and combined with sympathy, by nations. Of late years, since this imponderable agency has been forced upon mankind through channels of thought, at once free, and over which the restraining influence of dominant institutions and popular opinions could have no control, there has been, at least, an approximation to principles which will echo down the corridors of time. This power of man's spirit, or mind over mind, was brought out and elucidated in a more clear and distinct manner than it had ever been before, by Mesmer, and was named after him Mesmerism. Connected with this, there was discovered to be a curative power over disease, which in many instances, proved to be radical; as also an entire anesthetic condition to as full an extent as if the person was under the full and complete influence of chloroform.

Following in the line of progression, another term is substituted, that of psychology, or soul power, or the science of the soul,—it being, as I understand it, another term to express the same or a better meaning, and which is, in summing up, an unmistakable and undisputable truth known from all time, that an embodied mind or spirit has within itself a magnetic force or power, which it brought to bear upon certain other embodied minds tuned to the same key or in harmony with it, yet negative to the power brought to bear upon it, subject to the well known and yet unalterable laws of attraction and repulsion, results will follow that are indeed wonderful and astonishing, and if not used with due caution, an aberration of intellect or even death, might be the result.

The influence just spoken of, is in such cases where there is but the distance of a few feet between the operator and the subject. Atmospheric air being the conductor, a question arises, is the natural air surrounding us a good conductor of this Animal Magnetic force or power, and if so, has space or distance any effect in lessening its power. May not the operator influence his subject as readily millions of miles apart as the distance of a few feet. This is a mere matter of experiment, and if true, will in a few years, at most, be demonstrated. There is, then, opened up before us a new and enlarged field of thought, and a magic key is put in our possession to unlock the mysteries of the past, to unfold before man's mental vision those hitherto occult, wonderful and mysterious events that have been ascribed to supernatural powers, whereby and through which, impostors have been practiced

upon the uninformed, to an unlimited extent, and those beautiful laws of mind over mind, which had their birth with the primal condition of mind, have been transformed into the monstrous absurdities of divinations, witchcraft, sorceries, diabolism, miracle and mystery.

Hitherto, there has been shown or demonstrated, the truth of a law operating upon organized beings cognizable to the senses; but a man has within him the germ of dissolution,—and events prove that he is subject to the same unalterable law of change written upon the pages of the past, and like all animal creation, must be chemically resolved into the constituent elements from which he originated. He is naturally led to inquire as to the proof of immortality. He finds within him a hungering and thirsting for a knowledge of a law which shall satisfy his interior nature, with regard to the question, "If a man die shall he live again." Man, in his undeveloped condition, has rested satisfied with the superficial proofs which have been handed to him from time to time as oracles from a personal God, divided into three distinct Gods, but yet an individual, one God." The bare acceptance of such arithmetic with any mind, shows its capability of accepting the vilest absurdity to the exclusion of reason. But with the free and cultivated mind of man, whose search is after a knowledge of the great demand uppermost in his nature, he enters the magnificent chamber of thought, and there commences with the great I AM. Reason, the key stone in the grand arch, is brought to his requisition.

Events and histories of occurrences such as have been chronicled at the commencement of this article through physical organized media, add to the proof, and the evidence is irresistible, that the universal law of mind over mind, holds equally good whether applied to the physical man or the spiritual man. That the operator in the above case was perfectly posted in regard to the facts as they occurred, and could and did demonstrate through this media, the power of controlling the vocal organs. That at the time of operation, he was not seen or recognized or known about the house or premises: that there was an intelligence connected with the saying is beyond cavil; that intelligence belongs only to man: that the communication was in the English language and easily to be understood, and that it came from a disembodied spirit possessed of the knowledge communicated, because there was no being where the medium was that knew of the matter. We then rest the cause with many apologies for this too lengthy article.

Morris, Ill. March 14, 1869.

For the Religio-Philosophical Journal.

## Letter from W. N. Bryant.

EDITOR JOURNAL:—We were, through the instrumentality of one of our most zealous brothers, Paul Bremond (late of Texas), now a resident of New York City,—and of recent notoriety as an important witness in the Mumler trial, not long since regaled with an intellectual feast in the lecture of Mrs. C. Fannie Allyn,—a trance and inspirational speaker,—such as which have never before emanated from the pulpit or rostrum in our state. Her lectures were, in both this city and Galveston, listened to by large and appreciative audiences, and while your correspondent may not accurately determine the number of converts that have been made by the sublime and comprehensive elucidation of the Spiritual philosophy as expounded through Mrs. Allyn, at least, I may confidently assert that it has unsettled some, and totally annihilated many of the pre-conceived notions of those who thought they knew a thing or two, no doubt; and if new accessions to our ranks do not immediately follow, of one thing I am sure,—their pet theories have been so shaken from centre to circumference, that Mrs. Allyn's lectures will form a chapter in the progress of ideas in this "neck of the woods," and ultimately to the glory of the true faith. The press of Houston and Galveston, have noticed at considerable length these lectures, and I enclose you a number of them, which, being too lengthy to incorporate into this correspondence, you may extract from, *ad libitum*, and which indeed, is the better plan, for your experience will enable you to administer more scathing rebukes, which, from your stand point of influence, would be more keenly felt than if emanating from an occasional "ink slinger." One criticism, however, that of Prof. Forsyth, a scientific gentleman (and an oracle as it were), of Galveston, I cannot forbear to mention. A brief extract will show the spirit of the entire article. We quote:

"There was to my mind, no great ability in any of the discourses. They were greatly wanting in logical order and density. They were loose and rambling declamations, as viewed without reference to the personality, and circumstances of impromptu discourses."

Of the poetic improvisation, the Professor says:

"It is not my province to account for this extraordinary exhibition of poetic improvising. I have never witnessed any approach to it before; nor do I believe that I have in my life known a single mind capable of a like effort; and I have known many gifted persons, both in prose and poetry."

The failure to account for this extraordinary exhibition of improvising, amounts to a tacit acknowledgment of spirit influence.

A committee of literary and scientific gentlemen waited upon Mrs. Allyn, a few evenings since, with a view to closely criticize her discourses, and subject her to the severest tests. She entertained them for over two hours. There was (as I am informed these gentlemen assert), a total absence of tautology, and less of imprecision, in point of grammar, than they had ever before seen exhibited on occasions of extemporaneous speaking, and they were free to confess that there must be some power "transcending her own mortal organism, exercising a controlling influence over her."

As far as my observations have extended, not an M. D., not a Knight of the Green Satinell, not a Proctor, clergyman or scientist, but though, while they may scout at the spiritual hypothesis, acknowledge their admiration of Mrs. Allyn's flow of oratory, and at once express

their inability to furnish a solution as to how she can improve in so masterly a manner.

Many of the votaries of old theology seem to be seriously impressed, and the tyrannical away of Madam Grundy seems for the time being to have been lost, or forgotten. Investigation, the precursor of light, having succeeded to the reign of pent up prejudices, it is not improbable that Mrs. Allyn's lectures may be the means of regenerating our Lone Star State, with a religion without a lake of fire and brimstone for its foundation, and that at no very remote period, every body, including the priest ridden and creed-bound sects, will bask in the sunlight of the harmonious philosophy. Thine for the truth,

W. N. BRYANT.

Houston, Texas, June 21st, 1869.

For the Religio-Philosophical Journal.

## Spiritualism.

BY WM. B. FAINESTOCK.

Nothing can be more absurd than the idea that Spiritualism is especially opposed to the doctrines of the Bible. On the contrary, the strongest arguments and the most positive exhibition of spirit communion and spirit power, are recorded in the Bible, and if there were no other proofs of its reality than those that are there narrated, they would be quite sufficient to establish the fact that spirits have, and do communicate through those who are mediums, or what is the same, through conscious somnambulists. There would be no difficulty in establishing this fact, if the truth were generally known,—viz: that it is impossible for spirits to commune or control any one unless they have the necessary conditions, and these conditions are: A person who naturally, or after being taught, can throw or let himself fall into the somnambulant condition, partially or the whole body at once. But as it is not known to many, that persons can be taught to throw any portion of the body into the somnambulant state at will, it may be necessary to state, that when the hands, the arms, or the body (independent of the brain) be thrown into this condition, rapping, tipping of tables, etc., can be effected. When the eyes or the sense of hearing is in this state, they can see or hear spirits, and when the brain is in the condition,—impressions and inspirations are received, and as some mediums are conscious at the time, no visible difference is noticed in their appearance, yet the brain is in that condition, and is susceptible only when it is so.

Therefore, when persons are desirous of communicating with those who have gone before, it is only necessary to enter the somnambulant condition, and as a portion of the whole body is perfectly in that state, will spirits be able to use it, whether it be to rap, tip, draw, write or give impressions, etc.

It must be remembered, however, that "Like draws like," and if the members composing a circle, be in a frivolous mood, spirits that are in the same humor will only be able to approach, and if anything unpleasant should be received, it will be the fault of those who compose the circle.

Spiritualism advocates no especial creed, but teaches the doing of what Christ taught,—viz: To "Love God, and thy neighbor as thyself," and as it does not require a particular faith, or prescribe a special creed for any one, it leaves all free to work out their own salvation.

It cannot, therefore, be true, as many have tried to make the world believe, that all spirits who do commune are evil, or that it requires a special interposition of Providence to heal the sick, or to die mediums, expand iron rings, or to produce any other physical demonstration.

Healing the sick and other seeming miracles are the result of natural laws, and are affected by certain conditions, as they were in the time of Christ and his Apostles,—viz: by faith, a belief, or a peculiar psychological or somnambulant condition of the patient's mind at the time, and as it is well known that persons who are in a somnambulant condition, have the power to throw off diseases of any kind (except where there is an absolute destruction of the parts), it is no more than reasoning from analogy, or from facts—to know that the healing or curing diseases, etc., by healing mediums is effected in the same way, and it will be observed that mediums or those who can throw themselves into the somnambulant condition, are at once relieved by the laying-on of hands,—simply because the mind of such persons is more capable of making and keeping a resolution, than those who are not in that condition.

There can be no doubt that spirits also have the power to heal, to die mediums, expand iron ring, and play upon musical instruments, etc.; but to do so, they must have peculiar mediums to effect the one or the other, and it is well known to those conversant with spirit communion, that they can do all these things through the same medium, and that one spirit may accomplish one thing through one medium, that another can not, and "vice versa."

These facts show that there must be an adaptation of the one to the other until the necessary conditions are obtained, which often requires time as well as patience and perseverance. All manifestations, therefore, must be done according to natural laws, and although we may not know or understand them, it is certain that the necessary conditions must be present or spirits like men cannot effect anything.

Pendleton, Anderson, S. C.

Professor Tyndall's researches on the action of light on vapors show that a cloud of all the brilliancy and grandeur of Donati's comet, occupying a space of hundreds of millions of cubic miles, might be produced from only a few ounces of the vapor of the iodide of allyl, one of the chemical substances with which he experimented.

The Ramie plant is now being introduced into the Southern States and into the Sandwich Islands. It is said to be a native of Java, and produces a long silky fiber, and is the basis of that elegant fabric known as grise cloth.







## Religio-Philosophical Journal

OFFICE 102 SOUTH CLARK ST., 2d FLOOR.

S. S. JONES,  
EDITOR, PUBLISHER AND PROPRIETOR.  
LATE OF THE  
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,  
CHICAGO, JULY 17, 1869.

For Terms of Subscription see Premium List and Price  
on eighth page.

These notices apply to this office for the JOURNAL.  
and all letters, careful to state whether it is a renewal, or a new  
subscription, and write proper names plainly.

All letters and communications should be addressed  
to S. S. Jones, 102 South Clark street, Chicago, Illinois.

The Pen is mightier than the Sword.

A YOUNG LADY AT NIAGARA FALLS—  
THE LAWS OF SPIRITUAL INTER-  
COURSE—FACTS FOR MEDIUMS.

But a few years ago, a young lady pure in heart, romantic in disposition, and actuated, no doubt, by the spirit of adventure, visited Niagara Falls for the purpose of witnessing the stupendous grandeur, and beautiful natural scenery connected with this wonderful work of nature. In our mind's eye, we see her standing there on the banks of the Niagara, surveying with intense delight the scenes around her. Her large dark blue eyes glisten with the innocent emotion of a soul actuated with a love of the beautiful, and she seems as she stands there, like an angel just arrived from the Celestial Courts of the Spirit World, to witness the grandeur of a material scene. Like a bird perched on its lofty series, she seems to feel that she, too, can defy space, and with one bound pass the flaming waters of this mighty river. She is calling flowers, because wild, the more beautiful and the better adapted to suit her romantic nature. On she goes, her soul chords moving in beautiful harmony with the rushing waters below, gathering a flower here and there, and stopping now and then to witness the moving panorama of nature. Within her interior nature are grand thoughts; and they seem to inspire her with the idea that to her, space in all air can be traveled as easily as the soil of earth. Still on she goes, her step majestic and her every motion graceful, grand. She sees a little flower growing on the mossy bank, enthroned there, and queen like, defying the winds. She stops. She is standing beside a precipitous embankment. By its side are foaming, rushing waters. She gazes at the fall, at the rushing waters, at the beautiful flower at the vast scenery around her. On her countenance is a joyous, happy smile. Her features seem so angel like that one might think she was a fairy, seeking some favorite haunt to better enjoy the promptings of her interior nature. All at once, she seems to forget she has a material body. Her spirit, overflowing with the gushing melodies of the scenes around, seems fired with the thought that it can move through space with the speed of light, and at one bound pass the mighty barrier before it. Actuated by this strange feeling, her person grows more majestic, her eyes glisten with grander thoughts than those that bind one to earth, she becomes angelic, and then with one mighty effort, she defies the laws of gravitation and springs forward, expecting to be able to pass easily over the roaring waters below. But did she? Of course not. Down that mossy bank, catching as she went that queen like flower, her person was dashed to pieces, and soon the spirit liberated from its material form, found that it made a fatal mistake, by forgetting the laws of its material organization. This is no idle sketch, but an actual occurrence, and was caused by the mind, in surveying the grandeur of the scenes around, becoming oblivious to the fact that the spirit had a physical organism, and of course that sensation predominating, the feelings and laws of the spirit were set in motion independent of the body, and as the same when freed from the material organism can scale the highest mountain, and pass the raging cataract by the force of the will alone, in this particular case, the young lady was right in concluding that she could really fly. Many who have visited the Falls of Niagara have been imbued with the same feeling, and have believed that they could with a single bound pass over the raging waters.

From this little romantic incident, a lesson sparkling with grand truths can be learned. Render a person oblivious for a time to the existence of his own body, and an arm can be amputated or any difficult surgical operation performed without the least trouble.

Psychologists a person, and tell him that his material organization has been buried, and that he is in the Spirit World among his friends, and that he cannot under any circumstances be subject to pain, and you can cut him to pieces inch by inch, and he will recognize no pain therefrom. The human organism is a miniature world, and the elements of the same are put in motion by the action of like elements in the universe. There is constant motion in the whole universe and like elements therein are constantly vibrating in harmony with each other.

Reader, here is a grand truth. Stop and think a moment. Read carefully, and you will find yourself in a garden of solid fact, where ideas are in bloom, and where thoughts assume a tangible shape. You are a part of the infinite Whole. The elements of your nature must respond to like elements in the universe, or there would be discord at once in the works of creation. There is a constant vibrating motion, as it were, in all things. The earth is moving through space with ceaseless rapidity, and that, combined with its daily revolutions on its axis, produces the grandest of all grand vibrating motions. In perfect harmony with this motion of the earth you are carried along throughout the never ending ages of eternity, the elements of your own nature acting in harmony with those of the whole universe. The young lady standing on the banks of Niagara, becoming oblivious to the fact that she had a material organism, she

keenly felt the action of those laws that governed her spiritual organization, and under the impulse thereof, she thought she could travel through space with perfect ease.

In one sense, however, it is well that we do at times, to some extent at least, forget that we have a physical organization, for by so doing the elements of the spiritual structure respond beautifully and freely to like elements in the spiritual universe. Now, we here desire to say that all communications from the Spirit World are governed by this beautiful law of action and response, action on the part of the spirit, and response on the part of earth's children. The violin string when tuned to a certain key on the piano will respond only to that key. Each mind is attuned in a certain manner, and it can only be acted on by minds attuned like it in the Spirit World. If the medium's mind is discordant or inharmoniously attuned, rest assured that your communications through him or her will be conflicting in nature, and generally unreliable. The discordant attract the discordant. The mind of the low and licentious is attuned in a certain manner, and he, who supposes that communications from such a source are reliable, had better attempt to wash his shirt clean in a pool of muddy water, and watch the result. If you wish to attract the higher intelligences of the Spirit World, commence at once to put the temple of the human soul in order,—clean out the rubbish; raise the windows high,—and let the breezes of benevolence, truth,—love and charity for all, and malice towards none,—fan into active existence the higher impulses of your mind.

Spiritual intercourse is based upon laws as immutable as those which control the movements of the planetary system.

Remember this law, "like attracts like," in all your intercourse with mortals. A thought, a constant desire to solve some grand law connected with the movements of the ponderous wheels of creation, will bring to your side a circle of spirits who understand that law. Desire to commit some depredation on the rights of others, and spirit minds attuned like your own will respond thereto, and will add fuel to the fire. Let the human mind, then, elevate its aspirations, and the poets, statesmen and philosophers of by gone ages will cluster around it, concentrating thereon their magnetism; the life element of their own interior nature. In contemplating this subject, thoughts inconceivably grand crowd in upon us, and in our aspirations we would penetrate the highest Celestial Courts of the Spirit World, and hold communion with the great Central Source of all things.

"Within the heart of man there is a constant yearning for something higher, better, sustained.  
Upward and onward from the present turning,  
Yet resting never when a point is gained.  
Some unseen spirit evermore the soul is urging  
Through childish weakness and ambitious youth;  
And day by day all souls are striving  
Nearer and nearer to the Central Source of Truth."

Thus it will ever be. How inconceivably grand! Within our soul are the sweet chimes of angelic thought, waiting the mind nearer and nearer the "Central Source of Truth."

"Alas! but to become the way, and dreary,  
To him who has no high and holy aim."

True, beautifully, true. Then let each one have a high and holy aim, attune the soul in such a manner that the master minds of by gone ages can touch its sensitive delicate chords, and the way of life will not be dreary, but grand and beautiful, enabling you now and then to catch bright glimpses of even the "Central Source of Truth."

## SELF-EVIDENT TRUTHS.

That the sun in the heavens is the cause or agent of light to our planet, is so self-evident that no one would for a moment think of controverting the fact.

There are also certain political or human rights that are equally self-evident and incontrovertible. And that of Woman's Rights, now agitating the minds of many, is one of them. For, that our mothers, sisters, wives, and daughters, are each and all naturally entitled to the same rights, immunities and privileges that their fathers, brothers and husbands are, is self-evident and an incontrovertible fact. And they who take different views, should first make a right that belongs naturally and exclusively to the male portion of mankind, before they ask us of the opposite view, to debate the question with them.

Some weeks ago, in alluding to the moral status of the Mormon community at Salt Lake, we took occasion to introduce this question of rights; from which the Tribune of this city makes the following extract and comments:

"THE RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, which is incidentally in favor of spirit-mono-woman suffrage doctrine, after arguing that Mormonism has almost entirely done away with the greatest evil of the age, the sin of prostitution, says:

"But the indulgence of one sex in any right, privilege or immunity, to the exclusion of the other, is contrary to the genius of America, established in natural right, and enunciated in the Declaration of American Independence, and included in the Constitution of the United States; upon the authority of which we declare that a woman has just as much right to a plurality of husbands as men have to a plurality of wives; for it is an incontrovertible truth that all men and women are born alike free and equal, and are by their Creator endowed with certain inalienable rights; and that among these are life, liberty and the pursuit of happiness."

The doctrine that free love cures prostitution must be founded on the doctrine that like cures like."

We are certainly very much obliged to the urbane Editor of the Tribune, for treating his readers to the sentiment contained in the foregoing extract, notwithstanding his efforts to pervert the true intention of our remarks in the article from which he extracted. The JOURNAL is not an advocate of any "spirit-mono-woman suffrage doctrine,"—if such a mongrel theory were even a possibility; nor was it to be responsible for what was said about the morality of the Mormons, as we gave the Cincinnati Commercial credit for whatever of truth there might be in Mormonism doing away

with the greatest evil of the age. Nor was there the slightest allusion given that free love was a cure for prostitution. But we based our remarks upon the Declaration of Independence and the Constitution of the United States, as is easily inferred from the extract from our article. And upon the self evident truths, enunciated in those revered documents, we will stand or fall; which, be it observed, the man of the Tribune dare not attack. We are an advocate of these doctrines, and if they embrace free love, freedom of conscience, or in short any other kind of freedom, the fault is not with us. And from their discussion we shall not flinch. We only ask that those who assume to take opposite grounds will stick to the question at issue if they please, and not run off the track and claim that license is liberty, and that a man has a right to commit a murder or any other injury to society or individuals. We can recognize no such right. But we do recognize the right of all to be free when such freedom is not inimical to the rights of others.

## MACHINE PRAYING.

"We know of a man of style, a would-be high functionary in Spiritism, who, presiding as President at a State Convention, said to us, 'We must have somebody to pray to-day; it will have a good effect upon the orthodox, and make us more popular! So prayers were ground out to his order, and every time he bowed his head and covered his eyes with his plump fat hand, so full of grace! He said amen—so his lips moved; and our soul responded, 'Amen!'"

The other night, coming through a forest, we heard a reciting out repeat the Lord's Prayer. There was heart in it after all, no hypocrisy like the other. Whiskey excited his organs of reverence, as with a certain bold exhorter, living down in Maine, who avowed he enjoyed religion best after taking a glass of rum."

We believe in prayer, in the soul's uprising toward a better life, in vocal prayer, too, when it is inspired from above; we can endure the drunkard's prayer with pitiful complacency, but from the prayers of Spiritistic hypocrites, we pray—Good Lord deliver us!—North Western Department, American Spirituality.

Well done, Brother Barrett. Hit him again,—but why not be bold enough to let the public know who you mean?

We have "presided as President at a State Convention," but we never practiced any such hypocrisy, and don't mean to have the public understand that you refer to us.

In referring back about a year to a report of the Michigan State Convention, and also to the report of the American Association of Spiritualists, at Rochester, we find that both were presided over by the same person, and both are reported to have been wonderfully "harmonious gatherings." From reading the reports, one would be led to suppose that they were quasi Methodist prayer meetings.

Brother Barrett says the distinguished 'presiding officer said, 'We must have somebody to pray to day; it will have a good effect upon the orthodox, and make us more popular.' We wonder if the prayers at the Rochester Convention had anything to do in the way of psychographing old veterans, who have always before that important event, opposed every form of organization, in any way spicing old theological institutions, for the benefit of the few at the expense of the many?

We believe in prayer—the entering into the innermost closet of one's own soul, with a sincere aspiration for knowledge, spiritual guidance and light; but we must emphatically protest against official trickery and hypocrisy. We commend Brother Barrett for denouncing hypocrisy in presiding officers, but as emphatically insist that he should be so explicit that there would be no misapprehension on the part of the reader, as to whom his remarks are applicable.

## LETTERS OF FELLOWSHIP.

We are often in receipt of letters of inquiry in regard to letters of fellowship being granted by the RELIGIO-PHILOSOPHICAL SOCIETY, to lecturers, endowing them with all the legal rights to solemnize marriages, etc., that is possessed by "Regular Ministers of the Gospel," as known to the laws of the country.

The above named Society does grant letters of fellowship to all regular lecturers upon Spirituality, who apply for the same; which letters constitute such lecturers, "Regular Ministers of the Gospel," in a legal sense. As to the question whether they are such in the highest sense, his or her own conscience must be the tribunal which is to determine. The RELIGIO-PHILOSOPHICAL SOCIETY assumes no authority to control, or even to express an opinion as to matters of conscience. It has no creed or confession of faith. It neither votes its members in or out: All is left to the volition of each individual.

It is a custom with railroads to give half-fare tickets to "Ministers of the Gospel," on such roads as they may be regularly engaged in speaking on. In other words, where the officers of a Society give their lecturer a certificate that he or she is employed as a regular speaker for them, on presentation of the same with his or her certificate of fellowship to the local railroad agent, he will forward the same with his recommendation to the superintendent or general ticket agent of the company, who will, if in accordance with their rules, grant a certificate, which will authorize such Lecturer to purchase tickets at half-fare anywhere on such railroads.

We are thus explicit in regard to this matter, to save long correspondence, as much misunderstanding seems to exist upon the subject.

Any regular lecturer desiring letters of Fellowship, can address the RELIGIO-PHILOSOPHICAL SOCIETY, care of this office. The application will be promptly attended to.

## A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

## HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

Good mediums always in attendance.

## LETTER FROM C. L. MORGAN.

FRIEND JONES:—I enclose \$5 for the JOURNAL. I am sorry to send so little. I would gladly send more, but this is all I have, and your paper, I can truly say, has seemed like the bread of life to my hungry spirit, and I should starve without it. Yet I do not wish to read your paper without paying the full value, and I hope to make it right with you soon.

There have been lately some wonderful manifestations in Monroe, given through a medium (her name I did not learn) from Fond du Lac. I will endeavor to give you some particulars ere long.

Yours truly,  
C. L. Morgan.

REMARKS:—We like the spirit of the above. If any one has but fifty cents to pay for the JOURNAL, send it along. It will be worth more to the subscriber than ten times its cost. We really wish that each one of our present subscribers would secure one or more new subscribers, if not longer than three months, at fifty cents. Will each one do us the favor of making a trial, and see what success you meet with?

## WITCHCRAFT.

"The Grand Jury of Owen county, Ky., has presented a true bill of witchcraft against an aged woman, averring that she had caused the death of her neighbors' cattle, by the baleful influence of the 'evil eye,' and that she still further brought to untimely graves a number of men and women, by bewitching the waters of the wells from which they drank."

Let Old Theology blush for shame. From ancient Judaism down to the most modern type of what is claimed to be *compliant Christianity*, the doctrine of witchcraft, as the work of his Satanic majesty, is revered as most sacred. Unless there is a goodly sprinkling of liberal sentiment in a community, the spirit of persecution is as ripe against supposed *witches*, mediums, as in the days of Cotton Martineau.

We would recommend the sending of missionaries to Owen county, Ky., but for God's sake, let them be infidels to Judaism in all of its forms, even the most modified, or they, too, will join in the cry, "Crucify, crucify!"

## LOOK TO IT CAREFULLY.

Examine the margin of your paper every week, that you may know when the time is up for which you have paid, and if you do not desire longer, to receive its friendly greetings, advise us of that fact at once, and if in arrears, pay up the delinquency, and we will part friends.

A short time since, two men from one town (Havanna, Illinois), after receiving the JOURNAL for over a year on credit, skulked behind a Post-Master's notice of "Refused." This is the quintessence of meanness. If the money is not forthcoming, we intend to do our duty towards other publishers, by giving the names of these two persons.

## THE UNIVERSE.

The Chicagoan has changed name, and now appears as the Universe.—H. N. Lewis, Publisher; J. M. Peebles, Editor.

The first number of the new series, is before us, presenting its usual tidy appearance, and contains articles from the pens of several writers of liberal minds, some of whom are outspoken Spiritualists.

Liberal sentiment is rapidly spreading, and the demands for newspapers, reformatory in character, are daily increasing. We trust Bro-Lewis' highest anticipations will be fully realized by the change he is making in his paper.

## ADDIE L. BALLOU.

This highly gifted inspirational speaker and medium, who has been lecturing in various parts of the West for some time, is now at liberty to answer calls to lecture. Her whole life has been devoted to the promulgation of the truths of our beautiful philosophy, and wherever she has been employed, great good has been accomplished. Her soul seems to be actuated with the high and noble desire to benefit humanity by the diffusion of a correct knowledge of the hereafter, and we do indeed hope that the friends of the cause will keep her employed.

She is an eloquent advocate of the rights of woman, and kindred subjects. "She can be addressed in care of the JOURNAL office."

## PICNIC.

The Children's Progressive Lyceum will hold a picnic on Friday, the 16th, on the ground adjoining the Hyde Park Hotel, instead of at Washington Heights, as at first announced. The train leaves at 9 o'clock from the Depot, foot of Lake st.

Moses Hull, J. M. Peebles, and other prominent speakers, will be present to deliver appropriate addresses. A good time is expected.

The Progressive Lyceum is an institution that the Spiritualists of Chicago may well feel proud of, for it is there that the young mind is first awakened to a knowledge of the beautiful truths that gladden in the harmonious philosophy.

## Literary Notices.

Love and its Hidden History. A Book for Man, Woman, Wives, Husbands, and for the Loving and Unloved. By the Count De St. Leon.

This book, on account of its intrinsic merit, should be in the hands of every one whose soul-chords vibrate with emotions of love. It is not the result of a flash from some fevered brain, but the ultimatum of careful study and reflection, and therefore, its contents are entitled to that respect which truth always commands. Love, which invades every human heart, is sometimes very eccentric in its manifestations of preference, mainly on account of the true nature of the same being but little understood. The author, fully appreciating this fact, gives full directions for its control, in chaste and beautiful language, which cannot fail to be well received by the reader.

You who have a daughter just blooming into

womanhood, or a son just venturing on the active stage of life, should purchase this book at once, for it might be the means of saving either from a great deal of misery.

Speaking of the "street walker," the author beautifully says:

"Of all God's creation the most pitiful object. Of all God's creation, the most sorry and most sacred object. Of all beings made in the divine likeness, given a sense of immortality, an eye for the stars of midnight and the sun at noon, an ear for the murmur of the spring, and the deep cry of the mighty sea, rocked babe of the Great Mother, given a voice for the utterance of the things of the heart,—the one only whose eyes are never turned to heaven, whose ears are sealed to the spiritual sounds, whose voice untuned, rattles over a dry bed."

Of all things lower than the an, els, the only one that wants the death of any brute. The only one—our Father help her!—that would have no flowers pointing with fragrance to her grave, no stone to stay the stranger's heel from trampling down her dust. Only to lie quietly, never to wake when this is over.

The street walker has all the places of the city with its walls so high that they veil the face of the sun, with stones that never cry out, and mingled sounds that drown the still small voice, is her only home. She has a memory of another scene, now and then. While it is light, and she looks in her covert, shrinking from the searching eye of day, it sometimes crosses her mind,—a still and peaceful land,—a cape, fields, a brook, a white church, a cottage with the vines about it, and there, under the tall trees before the door, with the sunset touching his thin face with glory, and the pleasant air blowing through his white hair, an old man fondling a child upon his knee, a child whose large eyes are turned trustful and truthful into his, and whose golden tresses embrace his neck. But she curses this vision and drowns it with fire!"

There is a vein of beauty running through the deep philosophy of this book, that points to a soul as its author, whose chords vibrate lovingly for all humanity, and who would aid them by directing them in the true pathway of life.

In the conclusion of the first part of the book the author says:

"In conclusion, let me say, that while contending for the materiality of love, I do not deny the existence of a moral force, somewhat analogous to the force of gravitation, and its domain is the human soul, just as love is in the human body. We shall outlive all earthly loves and all earthly unions; for the only mission of love is, to stick to the world. To that country where we go at death, we shall carry our religion, our hopes, affections, memories, faith, justice, pity, benevolence, generosity, and goodness; but purely earthly phases of love are left behind. We shall no longer fall before it, no longer struggle in its toils—no longer be led astray by its falsehoods, or be pierced by its arrows. When I get there, I expect to grow new loves, fitted and adapted to the new conditions. When there, it will be time enough to exercise my 'divine loves and nature,' for there, perhaps the will be needed; but while here our time is best employed in purifying the every-day human loves, and cultivating and cleansing the human loves. Philosophers may call us all by the title 'angels,' perhaps they are such, but as for me, I am only a poor, weak, fallible, erring man."

For sale at this office. Price—\$1. Postage 16 cents.

Peter's Magazine for August is at hand, and as usual, is replete with interesting articles. The illustration "Hard Lesson," is the truest life picture we have seen for some time.

Charles J. Peterson, 306 Chestnut street, Philadelphia, Publisher. Terms, \$2 per year.

## Personal and Social.

Peter West, the excellent test medium, has been on a trip to Kentucky. It appears that the natives there have but little idea in regard to Chicago and its wonderful improvements, and could not believe that we traveled under a river, or obtained a supply of water by "digging a hole" for a mile and a half under the lake.

Mr. West, by his wonderful tests, is doing a good work in spreading the truths of our beautiful philosophy.

Mrs. J. M. Fowler lectures as follows: Sunday, July 25th, Moor's Corners; Sunday, July 18th, Hillside; July 31st and August 1st, Grove meeting near Moroni, Mich.; August 8th, Rome, Wolf Creek; August 15th, at the free church, East of Plymouth, Michigan.

Miss Nettie Pease lectures to-morrow at Niles, Mich.

George A. Pierce, of Auburn, Me., has commenced a lecturing tour through the eastern part of that state. He speaks in Plymouth the first Sabbath in August.

M. J. Lanston, late of Washington, D. C., a clairvoyant test medium, is visiting Nebraska.

E. S. Wheeler is to speak in McLean, N. Y., in August.

Dr. H. P. Fairfield is at his home at Ancora, N. J., and is ready to receive calls for more work.

Robert Dale Owen has in press a new work, called "The Debatable Land between this world and the Next."

Dr. J. R. Newton is healing the sick, at Boston, Mass.

Brighton Young says he has a dozen or fifteen wives.

## Amusements.

## MEYER'S THEATRE.

The Maffitt and Bartholomew Pantomimists appear at this theatre during the present week, in the laughable and entertaining characters "Robert Macaire," and "Nicomachus," with the Victrolas and Levantines.

## OPERA HOUSE.

At this entertaining resort we have had, during the week, two evenings of Italian Opera, and on Friday evening, July 9th, the great trapeze performers, the Rizzarelli took a farewell benefit.

On Monday, the 12th inst., the management will introduce for a season the celebrated and original Peak-family, Swiss Bell Ringers, and the Berger family, Vocalists, Harpists and Vi-









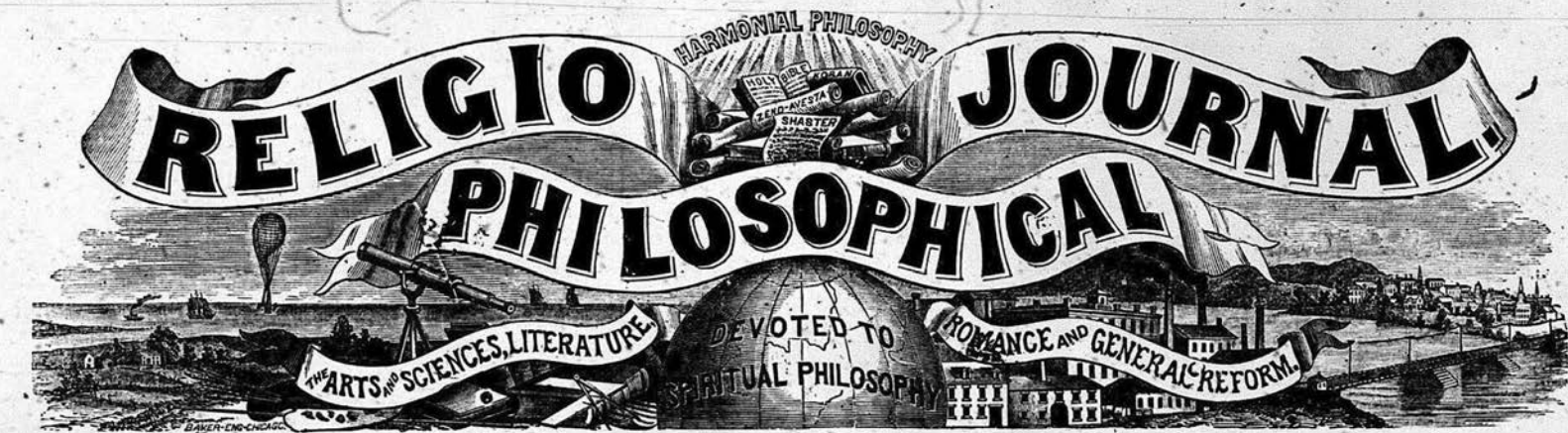












\$3.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.]

CHICAGO JULY 24, 1869.

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## Literary Department.

For the Religio-Philosophical Journal.

### MY DREAM OF ST. VALENTINE.

BY ADRIAN BILLOU.

I had a beautiful dream last night,  
And bright was the vision that swelled on my sight  
Of the upper world—and as wondrous rare  
As the stars that encircle the "habitant" there.

Sweet Tracy lent me her golden wings,  
And swift as an unbroken Plover springs,  
Far, far, I sped through the ether blue,  
Till the world in its darkness sank from view.

There in sudden splendor I saw arise,  
The gates that open to Paradise.  
Lo! the angel that waits on these arches wide,  
In flung, those golden barriers said!

I enter, it seems, with a careless tread;  
I float in an air where fragrance is shed,  
As sweet as the austral zephyr's sigh  
O'er the sea, where the lilies of the spine lie.

Now a gush of sweet harmony, liquid and clear,  
Bursts forth like a cataract, on the ambient air,  
Now it sinks to a cadence, now rises and swells  
Like the pealing tones of the chiming bells.

No loathsome, nor varied under tropical skies  
But grace these gardens of Paradise;  
No flower ever bloomed upon earth's fertile sod,  
But blossoms more sweet, in this valley of God.

No bird ever warbled in hawthorn or pine,  
But sings in the bowers of eternity's shrine;  
No hopeless wish of the human breast,  
But finds in this heaven its truest rest.

I placed where the notes of a musical strain  
Come trembling up from a grassy green lane;  
There crystal fount in the sunlight played,  
And hanging drops by a death were awayed.

There myriad groups o'er the wide expanse  
Were circling round in a bridal dance,  
No harp, nor lute, nor organ, nor voice,  
That glow among their love's life traces.

And I saw not, add that continue throng,  
One heart that beat for itself, alone,  
But each, for another, more fondly dear,  
As if no sin were in loving here.

I gazed as I turned from the evergreen glen,  
For I thought these joys too soon will fade,  
For I know even then it was a dream  
That must die with the dawn, like a boreal gleam.

As I answered back, a voice replied,  
(Twas He who waits in these arches wide),  
"Our joys renew, with the changing years,  
And its always St. Valentine's day in the sphere."

I woke, the vision forever was gone,  
Like a speck that springs from youth's sunny dawn,  
Or the dewdrop that rests on the lip of a flower,  
It gladdens his heart, though it lives but an hour.

## WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SEVENTH—THE DENOUEMENT

### CHAPTER XLVII.

THE MEETING OF THE SEVEN.

At the circular table in the octagon chamber  
sat Wilfred Montessor, robed in the vestment  
of ceremony of the Secret Order of the Seven—  
the secret hood being thrown back over his  
shoulders.

The rays of colored light from the shades of  
the bronze chandelier, shone with a curious  
effect upon the table crowned with implements,  
the arm chair, the rich tapestry and carpeting  
of the chamber.

By the side of Montessor stood Hamet the  
Georgian youth, in the garb of a messenger.  
The man of thirty-five, and the youth were  
silent—the scene recalled the memory of Zorah,  
the page of Montessor.

"The lady Zorah, my mistress," said Hamet  
weeping.

"She has left us, said Montessor gravely  
and her murderer—"

Hamet turned eagerly toward the speaker.  
"Her murderer no longer pollutes the earth  
with his presence."

"The master has slain him," exclaimed the  
Georgian fiercely.

"No, Hamet."

The countenance of the youth manifested the  
most intense interest in the words of Montessor;  
"The justice of God," said the traveler, "has  
been quicker than the vengeance of man. The  
murderer of Zorah has terminated his earthly  
career by a cruel and violent death, inflicted in  
cold blood, by one of his associates."

A ferocious delight beamed on the features of  
the Georgian youth.

"It is wrong, perhaps," said Montessor, "to  
rejoice in the occurrence of a deed of violence  
which laid the world of a brutal ruffian, but  
Alfred Tracey has left none to regret or to  
lament him. In this I rejoice truly that the  
responsibility of avenging the death of Zorah rests  
upon me no longer. The most hardened and  
guilty men are instruments in the hands of  
their fellow men, from hatred or a desire of  
plunder, their malice and wickedness are over-  
ruled to the satisfaction of the Divine Justice."

Montessor was silent, but after a moment's  
pause he continued:

"The brethren of the Order of the Seven will  
soon arrive. To your post, Hamet. Be secret,  
be vigilant, be faithful, for on these virtues de-  
pend the greatest achievements of human action."

Hamet retired, and the traveler in a mingling  
posture sat leaning against the circular table.  
But little more than a week had elapsed since  
the establishment of the Secret Order of the  
Seven.

How many startling events had occurred, how  
many subjects of reflection had arisen.

One after another they recalled to his memory  
—the death of Zorah; the secret of the  
burglar; his confession; the suspicion of Alfred  
Tracey's guilt, and then the certainty of it; the  
apparent infidelity of Mrs. Tracey; the insult  
and proposed duel; the rescue of Mrs. Tracey  
from the flames of Owen Tracey's mansion; the  
journal containing the record of her innocence;  
her sufferings, and love; and more recently the  
result of inquiries by the officers of the law, es-  
tablishing, beyond dispute, the murder of Alfred  
Tracey by John Harker under circumstances  
of the most atrocious character; and the death  
of Owen Tracey by fire; some remains of his  
person, his watch, and a few trinkets that he  
usually carried with him, having been discovered  
among the flames.

Montessor was roused from his reverie by the  
sound of foot steps in the ante room. He had  
little time to adjust the hood of the vestment of  
ceremony over his features, for almost im-  
mediately the door of the octagon chamber  
opened, and a personage arrayed similarly to  
Montessor, entered the apartment.

And a strange voice was heard, saying,  
"Behold! the First."

The personage took his seat in one of the  
arm chairs near the circular table.

Presently, another personage, similarly en-  
tered the octagon chamber.

The strange voice was heard, saying:  
"Behold! the Second."

The personage seated himself at the circular  
table.

Others followed, at brief intervals, until at  
length the door of the apartment opened, and  
a personage, arrayed in a silken vestment  
of ceremony, entered and seated himself  
at the circular table.

And the strange voice was heard, saying:  
"Behold! the sixth."

The seven chairs were occupied.

The sitters in them were silent.

Wilfred Montessor, in a slow, measured voice  
addressed his companions.

"Brethren, the Seventh is ever in the midst  
of you."

The strange voice was heard saying:  
"The Seventh holds the key to the mysteries  
of the Secret Order of the Seven."

Montessor continued:

"Brethren, the golden key is the emblem of  
the power of the Seventh."

And taking a small golden key from the cir-  
cular table, he added:

"Brethren! the bane of society is deception  
and falsehood."

"Deceivers and liars stand in the tribunals of  
human justice; in the seats of parliaments and  
senates; in the palaces of kings; in the temples  
of God."

Therefore dynasties perish, nations become  
corrupt, and nations decay and are forgotten.

Deception must be encountered by vigil-  
ance, and falsehood by the test of experience.

If there be false pretenses, to-night, in this  
chamber, in the true brethren, the key will de-  
tect them."

And the strange voice was heard, saying:  
"Each one of you repeat, audibly, the watch-  
word of the evening, according to your num-  
ber."

And the seven personages, commencing with  
the first, uttered, successively, a word of the  
sentence:

"May you seek—true—excellence—rash-  
you!"

"Brethren," said Montessor, "the initials of  
the words 'true' and 'rash' are a mystery.  
Ye are true—not false."

To-night the Seven are convened, at the  
desire of the Seventh, that ye may learn the re-  
sults of the combined action of the members of  
the Order.

"Be not curious overmuch."  
"Knowledge is power, yet power does not  
always confer happiness."

agencies of wealth and power and crowned  
heads were unable to accomplish. Yet, so skill-  
fully were the details of the narrative woven  
together, that not one of the personages could  
conceive the reality of any of the actors other  
than himself.

Montessor replaced the volume in the drawer  
of the circular table, and looking around him,  
inquired:

"Brethren, are ye content?"

"The six personages bowed in silence."

"In the days that are coming as in the days  
that are past, if any brother is pining in sick-  
ness or distress—"

There came from behind the tapestry of the  
chamber, the echo of a strange voice saying:

"The Seven will aid him."

"If any brother is in danger, of person or  
property, from the assaults or artifices of open  
or concealed enemies—"

Again came the echo.

"The Seven will aid him."

"If any brother is striving to obtain wealth,  
and distinction among his fellow men—"

"The Seven will aid him."

"If any brother is deeply and irreparably  
wronged, if he is attacked by slanderers or dis-  
honored by pretentious friends—"

"The Seven will aid him."

One by one the six personages rose from their  
seats and departed through the door leading  
to the ante room.

Montessor was alone in the octagon chamber.

Tears glistened on the cheeks of the Secret Order  
of the Seven.

### NOTE.

BY THE AUTHOR.

DEAR READER—Six months have elapsed  
since the occurrence of the events related in this  
veritable Romance. And although our story is  
completed, we feel desirous of imparting to you  
all the information we have been enabled to  
gather in relation to the fortunes of the sur-  
viving personages.

High Sinsang was convicted of burglary,  
and atrocious assault and battery, before the  
recorder, a few weeks after his arrest, and sen-  
tenced to the State prison, at Sing Sing, for five  
years.

In the case of Andrew Williams, indicted for  
burglary, a *nolo prosequi* was entered on the  
record by the district attorney; the consent of  
the court in consideration of the circumstances  
attending the commission of the offense, and of  
the information frankly communicated by him  
to the police. He is now living in the country,  
with his children, who, by the will of Owen  
Tracey, are entitled to the inheritance of a  
considerable estate.

Caroline Percy has been transformed by the  
magical power of the Rev. Mr. Wigwag into  
Mrs. James Pettigrew, but she is still arful  
and ambitious, and leads the same life—(as  
before)—in the vicinity of the Tomb, and  
Doctor Everard, the idol of his patients, still  
believes in animal magnetism, and to this day  
argues upon the wonderful results produced by  
that science on Miss Caroline Percy.

John Harker was convicted of murder in the  
second degree; the jury believing that the killing  
of Alfred Tracey was done in a premeditated  
manner, and sentenced to the State prison for life.

Frederick Wiloughby has become strongly  
attached to Helen Everard—has won her heart,  
and plays a losing game at chess with the most  
amiable temper.

Wilfred Montessor and Mrs. Tracey are in  
daily intercourse under circumstances which  
permit them to refer to the past with entire  
frankness.

## Voices From The People.

For the Religio-Philosophical Journal.

Letter from Sterling.

S. S. JONES.—We had a delightful rally to this  
place on Saturday, and found friends at the  
deport ready to accompany us to the Wallace  
House, where we were hospitably entertained  
by the kind generous hosts, Messrs. Hild and  
Seely. In the afternoon we received several  
calls from friends, among whom were Mr. and  
Mrs. H. S. Powell.

The exercises of the Fourth were appointed  
to take place in a beautiful grove one mile from  
town, a spot well calculated to awaken the  
inspirations of the day. Eleven A. M. found  
us on the platform before a large attentive  
audience, which was called to order by Doctor  
Hewes nominating Col. Seely, the venerable  
father of our hour, a firm Spiritualist of long  
standing, as President of the meeting for the  
day; Mrs. H. S. Powell, Secretary; Doctor Hewes,  
Assistant Secretary. The exercises commenced  
with appropriate music and singing by the Mes-  
srs. Albertson, Pettigrew and others, after which  
Doctor Wm. R. Jocelyn was introduced, and  
gave an inspirational discourse. The central  
idea being, life, liberty, and the pursuit of hap-  
piness, as given to the people in that over-  
looking document, the Declaration of Independence,  
showing how the nation had struggled up to its

present position through the influence of this  
central idea. How, through the devastation of  
war it had liberated four millions of men and  
women from abject slavery, how it was strug-  
gling still to a higher altitude of liberty in the  
pursuit of happiness, throwing off the bigotry of  
sect and fanaticism, which had no foundation in  
reason,—how it had come to demand the spiri-  
tual philosophy as a remedy, in order that the  
nation might have sufficient room for contin-  
uous growth, and that there could be no growth  
to the human soul, unless it had the greatest  
freedom of reasoning from every standpoint  
and every subject that comes before it,—that  
the grander Declaration of Independence was  
connected with the present legacy of the Great  
Fathers of the Republic, and that it would  
continue to grow with the outgrowth of thought,  
and would not cease by the side of the grave,  
but would be still interlinked and joined with  
our common humanity after that change had  
taken place. That reason was the great lever  
given to the race to penetrate through all the  
vast domain of being; that spirits were coming  
to and fro to the earth to declare to man-  
kind through their various faculties, and their  
affectional nature; that that was the only true  
religion or philosophy, that would or could  
expand the human soul, and lift it on to life,  
liberty, and the pursuit of happiness; that the  
world of mind demanded it, and that the Divine  
Author of all being, was supplying that demand.

There was no stopping place, there was no  
power to say to man that this far shalt thou  
investigate and no farther, that we were all  
children under one Great Eternal Father and  
Mother, which was Love and Intelligence, and  
that that Love and Intelligence was boundless,  
vast; it would supply every need.

He closed with a beautiful poem, invoking  
all the agencies of nature and mind to a demon-  
stration of truth in unity; that love might  
eternally reign and lift up the world to a con-  
tinuous celebration of each natal day both here  
and in the Spirit World; progressing on and  
realizing life, liberty and happiness. This is a  
mere outline of what was said.

The session closed by singing, and adjourned  
until 2 1/2 P. M., to collect into many groups, to  
partake of the bounteous supply of good things  
that had been so liberally provided by the  
friends.

At 2 1/2 o'clock, Mrs. Doctor Stillman was in-  
troduced as the speaker for the afternoon. She  
delivered in a clear and audible voice, a well  
written discourse upon "Woman's Suffrage."

Her appropriate illustrations and sound argu-  
ments were listened to with much interest.

At the close of her lecture, Doctor Jocelyn im-  
provised a poem upon subjects given by the audi-  
ence, and answered questions to the great  
satisfaction of all present.

After the announcement of a lecture to be  
given by Doctor Jocelyn in Fairfield Hall, in  
Sterling, Wednesday evening of the present  
week, on the subject of Spiritualism, its adapta-  
tion to the needs of mankind, womanhood, and  
childhood, of the nineteenth century, the large  
gatherings shook the good by-hand with brighter  
eyes and warmer hearts, for having had a Spir-  
itual Celebration on the Fourth of July.

As I close my report, the Doctor is inspired  
to say:

To let the truth's ground and round!

High and holy, good the sound!

A trumpet blast, to wake the world!

The banner—no more to be furled!

A live lighted lamp forever burning!

A ministry grand, forever illumed

With the brightness of life!

The Republic is rising from the dark and the dead

Along by truth, honor, virtue and liberty led.

Up, up, with the eagle—

To the yard arms—the main!

Pipe all hands! heave! heave the

Anchor! let go the chain!

The good old ship is safely moored,

Her colors are as flying

The right to pursue life, liberty, happiness.

The nation underlying.

Tis a grand natal day that has come around,

Welcomed with love, 'tis humanity's bond

To a platform more clear!

For the Spiritual Philosophy,

Let us all give a cheer!

Truly yours in the cause of universal ad-  
vancement.

Mrs. JULIA ALDRICH JOCELYN.  
Sterling, Ill., July 6th, 1869.

A natural cave of jodinite size having  
an opening of six feet in diameter, with passages  
running in different directions, has recently  
been discovered at White Pines.

A single vessel recently landed twelve  
hundred Asiatics on our shores.

## Department Of Arts And Sciences.

### Minute Calculations.

M. Marcy has determined that a common  
fly, when held captive, moves its wings 330  
times a second; a honey bee, 190 times and a  
cabbage butterfly (*Pieris*) nine times. The wings  
describe a figure 8 in the air. London, calculating  
the rapidity of the vibration by the sound  
produced thereby, states that the fly, which  
produces the sound of F, vibrates its wings 352  
times a second, the bee, which makes the sound of  
A, 44 times a second. On the contrary, a tired bee  
humms on E, and therefore vibrates its wings only  
339 times a second. A bee in the pursuit of  
honey hums continually and contentedly on A,  
but if it is excited or angry, it produces a very  
different note.

Describing the sound-producing organs in  
several genera of flies, "He distinguishes three  
different tones as emitted by these insects;  
during flight—a relatively low tone, a higher  
one, when the wings are held so as to prevent  
their vibrating, and a higher still when the fly  
is held so that all the motion of the external parts  
is prevented. The last mentioned is the true  
voice of the insect; it is produced by stigmata  
of the thorax, and may be heard when every  
other part of the body is cut away. The first  
sound is caused by the rapid vibration of the  
wings in the air; the second is caused, or at all  
events accompanied by the vibration and fric-  
tion of the abdominal segments, and by a violent  
movement of the head against the interior wall  
of the thorax."

There will occur a conjunction of the  
planet Venus with the sun in 1874 and 1882.  
Astronomers will eagerly improve the oppor-  
tunity these rare occurrences afford, of deter-  
mining with nice precision the mean distance  
between the earth and the sun.

### Animals Without Brains.

M. Voté is demonstrating, by experiment, —  
that a warm blooded animal, a bird at least  
may live after its brain has been removed. He  
skillfully removes, with hook and scalpel, the  
cerebral hemispheres from the skull of a pigeon.  
When the operation is concluded, the poor bird  
lives in its head under its wing, and remains motion-  
less, with closed eyes, in this attitude, which  
it resumes whenever it is disturbed, in order to  
receive nourishment, and seems to be overcome  
with profound slumber. This condition lasts a  
few weeks, after which the victim of the singu-  
lar mutilation leaves its somnolent condition,  
opens its eyes, and even attempts to fly. It avoids  
obstacles, "thrusts the head and neck forward,  
and appears to enjoy in full force the faculties  
of hearing and seeing."

Thenceforth the pigeons without brains can-  
not be distinguished from those with brains,  
except by their entire forgetfulness of the means  
of securing nourishment. They would die of  
hunger in a heap of grain, if it is necessary to in-  
troduce food into their beak and stomach by the  
aid of a small rod. They do boldly, come and  
go, and seem thereafter to be strangers to every  
sentiment of fear. When once they commence  
walking, they continue the impetus following  
the same path around the same table, and con-  
tinually taking refuge in the same corner.

One of these animals deprived five months  
before of its cerebral lobes, seemed to have re-  
covered almost all its primitive faculties. It was  
sacrificed—to use the conventional expression—  
and its skull opened. Previous to this, the space  
originally occupied by the cerebral hemispheres,  
in other victims, was found to be filled either  
with a fibrous mass or a serous fluid, while the  
cerebellum maintained its primitive condition,  
and the skull was sunken. In the skull of the  
pigeon in question there existed a white mass  
which presented the character and consistency  
of the white mass of the brain, divided in two  
hemispheres, and filling the place which the  
operation had left vacant.

In each one of the hemispheres there was a  
little cavity filled with liquid, while a septum  
maintained them separate. The mass was com-  
posed of primitive nervous fibres, twice con-  
volved, and of true ganglionic cells.

It is the first case known of the renovation  
of the brain, and the reestablishment of its activity

### A Significant Fact.

Engineering contains the following, which  
needs no other comment:

"In the United States patents are granted for  
seventeen years for a single payment of \$7. Every  
specification is carefully examined by ex-  
perts previous to granting the patent. The con-  
sequence is that about four thousand patents  
are applied for, yearly, as are protected  
in England, and that no nation has derived so  
great benefits from useful inventions as Ameri-  
ca. In Switzerland there is no patent law, and  
practically, no inventions. Nobody, we think,  
ever heard of an invention coming from Swit-  
zerland, unless, as in the case of Bodmer and  
Heilmann, the inventor came with it to England  
or the United States."

### Enormous Belt.

There is now on exhibition at the warehouse  
of the New York Belting and Packing Com-  
pany, 87 and 89 Park Row, a mammoth rubber  
belt, which is quite a triumph in the way of  
American manufactures—being the largest ever  
made. It is 4 feet wide, 320 feet long, weighs  
3,000 lbs. and is to be used as a main driving  
belt for the largest grain elevator in Chicago.  
To make a larger belt of this size hides of  
180 cattle would be required, and these would  
have to be selected from three or four thousand  
in order to get the necessary size and quality.



have been brought into rapport, the one with the other, and many a shaking of hands, and many a responsive accent is now heard, received and felt, by the dwellers of earth, from those



Contributions to be sent to MRS. JULIA H. MARSH, JR., 67  
North Dearborn Street, Chicago, Illinois

Again, nothing so soon softens the heart of man towards his fellow man as sorrow; nothing makes him feel for humanity at large so much as this. Then his soul seems to open like a flower, that has almost withered. But as sorrow cometh to it, acts like the dew and the rain upon the flower, and

Messrs Hull, Robert Lake County, Ind.  
 Mrs. B. A. Horton, 26Wamont street, Lowell, Mass.  
 Miss Nellie Hayden. Address No. 20 Wilmot street, Worcester, Massachusetts.  
 Mrs. F. O. Hyzer, 122 B. Madison street, Baltimore Md.  
 Dr. A. Hunt will receive calls to lecture Sundays. Cold  
 Water Michigan.  
 Mr. J. C. Hyde, 2076, Illinois, F.O. Box 1000. W. F.  
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 address them personally, or the Secretary of the Bureau.  
 All contributions for the Illinois State Missionary Cause  
 will be acknowledged through this paper each month.  
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 Madison Street, Chicago, Ill.

**✎** In Europe there are about 10,000 known species of flies, included in genera. In North America about 25,000 species have been described, but the whole number will probably amount to 10,000.

species of flies, included in genera. In North America about 25,000 species have been described, but the whole number will probably amount to 10,000.

towards his fellow man as sorrow; nothing makes him feel for humanity at large so much as this. Then his soul seems to open like a flower, that has almost withered. But as sorrow cometh to it,

HARVEY A. JONES, President; Mrs. H. F. M. BROWN, Vice President; Mrs. JULIA N. MARSH, Secretary; Dr. S. J. AVERY, Treasurer.

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The Pen is mightier than the Sword.

## THE SUPERNAL SPHERES.

EMPLOYMENT OF SPIRITS IN THE AF-  
TER-LIFE.—THE CREATION OF  
PLANETS AND COMETS.—THE  
SPIRITUAL CONGRESS.—  
THE GRANDER OF  
MAN'S DESTINY.

Humanity is constantly in need of a Savior. The gentle Nazarene came at an auspicious moment. At that time, the world was in darkness. The doctrines of Moses had corrupted the morals of the people, perverted the true idea of God, and so turned the attention of mankind from the path of truth, that the world was indeed in a bad condition. The advent of the Savior, the Nazarene, was at an auspicious moment, and the good accomplished at the time was transmitted to posterity, and to-day his teachings are reflected in the nineteenth century. Others may compare him to "Cock Robin," and deride his name; but we prefer to breathe it with a holy reverence, for within his mind were thoughts and aspirations, that in their loving kindness, encircled all humanity. Knowing that,

"We are all parts of one stupendous whole,  
Whose body nature is, and God the soul."

we realize the sublime truthfulness of his assertion, "I and my Father are one." Grand, rhythmic, sublime! A flash from the throne of the Infinite when he uttered the sublime fact. Ah! who would dare deny it?—"I and my Father are one." In that statement was a key that unlocked the storehouse of knowledge, enabling humanity to walk therein, and survey the true relation of man to God. But what is man and what is God? "I came to do my Father's work," was an expression that foreshadowed a grander truth than he fully appreciated. Like Pope in that rhythmic emotion that bubbled up within his interior, blooming into a flower of transcendent beauty, to glisten in the fields of Poetry, was even wiser than he knew when he said:

"We are all parts of one stupendous whole,  
Whose body nature is, and God the soul."

A flash from the Infinite! An emotion from the field of poetic grandeur!

Well, we shall launch our bark once again into the infinite realms of space. Telegraphic communication is established between our mind and a wise sage of the Spirit World. With eyelids drooping, with a heavenly influence striking the sensitive chords of our nature, our whole being tingles with emotions of delight, and within our inmost soul we say, God bless you, noble sage!

Well, we shall advance on disputed domains, and though our own interior nature may interfere somewhat with the inspiring influence, yet we will give the reader a few facts to consider, to ponder well.

The children of earth did not recognize the true significance of the declaration of the Savior "I and my Father are one," for they entertained the idea of a personal God, and that Jesus was His Son, and like Him was omnipotent in nature. The only meaning he intended to convey was this, that he was only a part of the Infinite, possessing every distinctive characteristic of God himself, for the moment you find a characteristic of God that is not manifested in man, at that moment you destroy his claim to immortality. But it was not our aim in this article, to define all the intricate relations that exist between man and God, but to show some of the grandeur of man's operations on this earth and in the future. And we here remark that man can control no element of the universe, and that in all cases and under all circumstances, it acts in obedience to its own innate nature. You can not control electricity to transmit your thoughts only by acting in accordance with its own innate laws, and then it controls itself. If you could control electricity, you would rise superior to it, and overturn the beautiful theory that water cannot rise above its source. Besides, all the elements in existence being a part of God, if you could control any of them you could control God. The electric current raises the hammer at a distant battery, and in so doing, manifests power—if God is all powerful, the force or power exerted by the electric current must be a part of God, or there would be a power distinct and separate from Him, consequently He could not be all-powerful. Reader, you recognize that grand truth, do you not? Now, here we establish a grand fact, that God is the source of all power, and we are a part of Him, just as much as the rays of the sun are a part of that gorgeous luminary.

Well, pause a moment. For example, look at the leaves on the banks of the Mississippi, thrown up through the instrumentality of man to prevent the inundation of the surrounding country; look at those rods on churches and residences to transmit the electric current from the positive cloud to the negative earth, in order to protect them; look at the "governor" on the engine to indicate the amount of steam and designate the power it can exert; look around you on all sides, and you find man controlling the elements

by acting in obedience to their innate nature. In one instance, the water was directed in a certain channel and rendered subservient to the wishes of man; in another instance, the electric current was brought from a cloud to the earth without inflicting injury on any one. We find that such action on the part of man is constantly required in order to protect himself, for mind you, man must act in accordance with law in all cases, and then the elements are subservient to him,—that is, they control themselves, and bring him happiness and prosperity. Thus far we know. We find man on this mundane sphere controlling the elements by acting in obedience to their divine laws. But here on earth, our information is limited, and our knowledge of the true nature of the elements amounts to but little.

But hark—I catch the key-note to a grand truth! Sweet chimes from an angel harp! A celestial spark within the dark chamber of our mind, to guide us to the Central Source of Truth!

"For Inspiration is the moral lever, raising the earnest spirit to its destined height; But Inspiration only comes from gazing Upon the perfect Source of Life and Light!"

Man here controls, in the manner specified, a few of the elements of the universe. But how inconceivably grand his mission—it is to be able to control all of them. And scout the idea as you may, deem it absurd as you will, there are wise sages in the Spirit World that superintend the formation of nebulous matter; that launch, through a process known to them, a comet into the infinite realms of space to dance among the stars, and frolic with the planets; to circle its way with mechanical precision, to gaze upon the earth and to give us mortals an insight into the ways and doings above. Well, this is grand. We know it to be a truth. We do to some extent control the elements here, and there,—yes, there, that cherubim within the temple of whose mind are thoughts inconceivably grand, is mapping out on paper a new system of worlds to move along in harmony with the key-note to the ponderous wheels of creation. By his side, the mathematician stands who can with unerring precision calculate the power of the forces employed in the creation of that new system, who assigns each body its respective place, who determines its various motions, and gives to each its allotted station.

How little we are in comparison with the wise sage who stands by our side. Ah, the thinker comes,—but shame on a weak nature, he whispers, "You will yet be equal to me,—yes, in the course of ages, you, too, in connection with a Congress of Spirits, can have a voice in controlling the forces of nature, and in establishing in the regions of space, worlds and systems of worlds." Look at that comet,—the mathematician made a slight mistake in his calculations. The elements within it are in great commotion. But there is an angel band there. There is activity manifested such as we never witnessed before. Ah! breakers ahead. No, but danger is at hand, but through active exertions, the comet was again placed in its appropriate orbit.

Thus, dear reader, you will ever find the condition of affairs. You will never see God. You see Him now as much as you will ever see Him. Even when first on the other side, those wise sages that govern the destinies of nations, will be invisible to you, and the new manifestations that may be awakened into life in the material or spiritual worlds, you will foolishly attribute to God, when in fact, they are only the action of those unseen intelligences in the peerless heights above.

These thoughts, impressed upon our mind, gentle messengers of encouragement, touching a sad, strangely sad nature, "my own," even open before our enraptured vision, a field of usefulness that mortals will acknowledge, and from that address springs a cheerfulness at the grandeur of the destiny of each one of us.

Then, each one of us is a savior, just in the same sense that the gentle Nazarene was, who when he quieted the troubled waters, was in rapport with that Congress of Spirits who control to a great extent the forces of nature. "Peace, be still" came from his lips in trembling accents, and the response was "Peace," for the wind became as gentle as a mother's sigh over the loss of some dear friend; and those spray-capped waves dancing in high carnival, soon slumbered on the breast of the placid waters, in response to the direction of those sages who sit in the Council Chambers of the Celestial Courts.

As the skillful chemist and electrician can control the elements and exhibit a miniature earthquake, or imitate the belching volcano, so can these peerless sages above, control the elements on a grander and more magnificent scale, and form worlds and systems of worlds for the habitation of man.

Thus, dear children of earth, it can be with you. There is a response to all the noble impulses of nature. It may not come as significantly as it did to the gentle Nazarene—but it will come, you may rest assured. Wipe away that tear, then, struggling man or woman,

That, covering its way down the cheek,  
Falls trembling at your care-worn feet,  
A crystal beauty!

For rest assured that your destiny is inconceivably grand in the realms above, where you can watch the formation of worlds, and find genial companions to render your pathway pleasant; yes, wipe away those tears, then, all humanity, for the wise sages of the Spirit World are beckoning you upward on that beautiful Road of Progression. Think not that you will ever see a personal God.

"Look at you distant star,  
The splendor of which none can mar,  
Rising high in yonder sky,  
Tis mine as if it could never die  
In its beauty so sweet."

That star was not the creature of chance. There is a peerless sage who could tell you its history. There is a mathematician in the Celestial Courts who designated its diameter and allotted it a position; there is a Congress of Spirits who directed its formation. Ah, it is just as easy for these sages in the Celestial Courts of

the Spirit World to fashion a sun, planet or comet from the elements of space, as it is for the mechanic to build a house from the materials of this mundane sphere.

Reader, peruse these thoughts carefully. By and by we will give you still grander truths,—show you your relation to God, to man and the universe, and finally picture to you your destiny in thoughts radiant with the truth of an angelic messenger. Don't you feel better on reading this article,—to know how inconceivably grand is your destiny? These words are facts, imprinted in letters of gold in all the works of God's vast universe, and he who contemplates the grand thoughts here presented by the wise sage by my side in spirit life, will rise up with new vigor and go to work for himself, for others, for all humanity, recognizing the fact that each act of life is always accompanied with an effect written in enduring letters on the organization; we would, therefore, exhort you to lead pure and virtuous lives, remembering that you, each one of earth's mortals, has within his own interior nature, a mirror that reflects each act of life.

## MRS. ADDIE L. BALLOU.

"Elevate yourself by lifting some one up below you."

This highly inspirational and gifted medium occupied the rostrum at Music Hall, last Sabbath morning and evening, much to the edification of a large and appreciative audience. Mrs. Ballou has resided in the West for some time and has many characteristics of Western life deeply impressed upon her poetical and emotional nature. Indeed, it would be difficult for a person so highly inspirational, to pioneer on our Western prairies, especially in Minnesota so rich in wild beauties, without having the emotional and inspirational nature so sensitively attuned, that its delicate sensitive chords will respond freely and sweetly to those beautiful thoughts that cluster like ripe fruitage to the mind of the angelic circle who have her in charge. She has been developed amid the romantic scenes of rural life, by her angel band, for a loving mission among earth's mortals, to give them clearer and more comprehensive views of the hereafter, a more thorough insight into those domestic problems which humanity to-day are endeavoring to solve, and finally to disenthrall woman from the chains of bondage that seems to bear down so heavily upon her in many respects. Naturally enthusiastic and emotional, her soul seems to love the fields of poetry, and she drinks in from the inspiring scenes of nature, intuitively, a knowledge of her laws.

Her address on last Sunday morning was a portrait of her own interior nature in one respect, for it seemed so full of loving sympathy for all humanity, enunciating in chaste and beautiful language the sublime fact, that no one, however aspiring, can elevate himself in the scale of existence, without first taking some one by the hand below him, and in words of gentle kindness and encouragement, lifting him up in the scale of existence. This is, indeed, a grand idea, extracted from the purring inspiration of an angel's heart, full of sublime pathos and poetic fervor. By lifting others up, your own interior nature becomes brightened and the natural buoyancy of your spirit becomes greater, and you are lifted up! and grand and beautiful is the ascent on Progression's Ladder.

Not only has Mrs. Ballou been a pioneer on our Western prairies, but the impulses of her kind loving nature, prompted her to pioneer as a nurse among our "boys in blue" in Southern hospitals. Then, perhaps, amidst the suffering of our noble boys, "lifting them up," she also lifted herself up, to her present proud position. Passing around among our wounded and sick, and laying her cooling hands upon the fevered brow, giving this one gentle word of encouragement, writing a letter to bereaved parents for another, recording the last words of love and endearing terms of a third, and with her gentle sympathy and loving kindness, sitting beside the fourth to aid by her sympathetic nature the liberation of his spirit to the bright realms above, she has, indeed, had that experience that has unfolded and made more comprehensive her interior nature.

Adopting this principle, that to elevate herself higher, she must reach down and aid suffering humanity, she was prompted to enter the army in the capacity of a nurse. Beautiful and rhythmic are such emotions! A pearl dropped in the garden of the soul from the Celestial Courts! A sentiment robed in the spirit of love for suffering humanity! Would that all could be actuated by this high and holy thought that blooms only in the fields of poetry, where fanned by the breath of angels and moistened by the tears of their loving kindness, occasionally its seeds find lodgment in the human soul, resulting in an outgrowth of practical work.

"Elevate yourself by lifting up others!" A sweet chime from the cathedral of the Universe! A rhythmic emotion from the Celestial Courts! Grand truth, ennobling thought, an impulse diamond-tipped, winging its way from a wise sage in the Spirit World, to find lodgment in some loving sympathetic heart!

There is poetry, grand, sublime, beautiful, rhythmic, in the thought that "to elevate ourselves, we must lift some one up below us." A sentiment bearing ripe fruitage from the gardens of the higher spheres! A sympathetic emotion encircling the whole world with its love! A response to the beckoning of an angelic circle!

Then we would say to each one, obey this heaven-born mandate, unlock the doors of your soul, and let the winged messenger, "Love for all and malice towards none," enter within that soul of yours, and examine its contents, for remember, each one of you, that every act of life, whether good or bad, carries with it a certain effect that is transmitted to your own interior nature. What does that winged messenger from the peerless gates find in your soul? It would be difficult to tell. In this city are five thousand faded flowers, fallen creatures from some loving family circle—fallen? Nay; for we do believe that to-day there can be found in the dens of vice in this city, that which can never fall—a virtue and beauty in the emotional

nature, that can never fade. We place ourselves in rapport with the world around us,—and it tells us no lies! We drink in the words of wisdom of an angelic messenger, and it leads us onward and upward, on the beautiful but tremulous waves of inspiration. Think them not fallen, but unfortunate, and we here say that the beauty and grandeur of that sentiment uttered by Mrs. Ballou, presents itself,—for who have you elevated, who have you cheered, who have you assisted among the thousands of outcasts in this city? We are fearful,—it may be so, it is not impossible, that when you enter the peerless gates, you may find just one grade higher than yourself,—the fallen woman you have shunned.

Yes, "Elevate yourself by lifting up others." How many of you have adopted in your family an orphan child, a little flower, with eyes of innocence and cheeks of ruddy hue, little hands and pattering feet, with a mind yearning for some one to love—yes, how many? Ah! my mind saddens at the thought. Look at that lady; by her side is a wealthy husband. How the angel world would smile on them, if actuated with the spirit of love, they would receive into their own family circle, one or two of these orphan children, and feed, clothe and educate them. But we must close this article, written under the influence of the inspiring sentiment of Mrs. Ballou, "Elevate yourself by lifting up some one below you." We hope the Spiritualists will keep her constantly employed in the lecturing field.

## THE WORK OF REFORM.

A daily paper of this city took up this subject a few days since, and offered some remarks. It pointedly said:

"Those who make it a specialty to mend shoes, clocks or steam engines, have no difficulty in agreeing upon the modes by which it may be done. But when a human being is to be amended, there is an endless diversity of mode. If he is young and rich the general advice is, 'to let him sow his wild oats' and have a good time. If he is young and poor, a few months in the Penitentiary are supposed to exert a benign influence. If he is old and rich, no two things exert so sanctifying a power as for him to marry a widow and take an active interest in foreign missions. If he is poor as well as old the verdict of society is—"

"Battle his bones  
Over the stones,  
For he's only a pauper  
Whom nobody owns."

It may be assumed, however, as a general rule that the first thing done by most people when they propose to reform somebody—as for instance, to send ragged street boys to Sunday School—is to get up a magnificent organization, with President, Secretaries—Recording and Corresponding—travelling agents, a bank account, officers, a library, black walnut furniture, saloons, residences, and carriages for the President's wife, pleasant reunions with cake and cream at the Secretary's "umble" marble room, and an occasional picnic or other excursion to relieve the monotony of the arduous labors incident to "reform." What wonder if occasionally the original object of this vast organization is quite forgotten in the maze and whirl of the machinery set in motion for his generation. What wonder if nine-tenths of the power of the organization is wasted in overcoming its own friction, or if an equal share of its revenues are expended in supporting its officers, and not in doing the work they are designed to do.

Every friend of humanity knows that there is even too much truth in the picture here drawn. Love of fame is, in nine cases out of ten perhaps, the real, or at least the predominating power prompting the man or woman to acts assumed to be charitable; while the purely selfish man or woman is not unfrequently unwarlike and unintentionally doing that which eventually works far greater good to the needy and dependent.

Our contemporary then proceeds to number the means of reform, classifying them into eight. Of the eighth and last, which it says is "participation in ecclesiastical or organized movements of reform," it says:

"The agency which we have placed eighth and last in the list, many, and, indeed, the mass of those who claim to have been won from aims exclusively selfish to those of a broad benevolence, place first and sole, as the all-sufficient reformatory agency, and politely assume that all the others have already been taken care of."

This is so pointed and true that we will make no further comments, but leave the reader the full benefit of all its force.

## TURKISH BATH AND SWEDISH MOVEMENT.

Among the many sensible curative agents resorted to now-a-days, the Turkish Bath and Swedish Movement is very efficient.

One of the main objects in this mode of treatment, is to aid Nature in doing her work,—to make conditions favorable for the organs of the human system to perform their functions in their own legitimate manner.

We have neither time nor space to treat upon the theory of this system of cure, but we will say that we believe that the Turkish Baths and Swedish Cure Movement, or something akin thereto, should be used in every Cure that is conducted upon reformatory principles. By this system, the organs are quickened into action (partly by the most thorough cleansing process), and thereby made receptive to the magnetic treatment, by "the laying on of hands" or manipulation.

At No. 194 South Clark st., Chicago, is an institution of this kind, on a small, but very efficient scale, presided over by Miss Dr. S. L. Hendrick, a highly intelligent and scientifically educated lady. Chronic and acute diseases are treated with great success, as to which, many of the most intelligent citizens of Chicago and other places in the West, will bear witness.

## PHYSIOLOGY OF WOMAN AND HER DISEASES.

We call the attention of the reader to the above entitled advertisement as worthy of perusal. We are advised that this is one of the most valuable books of the age, and should be in the hands of every thinking female.

We shall publish a review of the work in our next issue.

## THE LYCEUM PICNIC AT CHICAGO.

The Children's Progressive Lyceum of Chicago, held a grand picnic at Hyde Park, on Friday the 16th inst. The procession was large and made a fine appearance. The grounds selected were fine, and no pains were spared to make everything pleasant and agreeable for the little ones. The speaking was good, and everything went off well. The rain that came on in the afternoon would have marred the festivities of the occasion, but for the kindness of the Landlord of the Hyde Park House, who kindly threw open his doors, and welcomed the party to his spacious rooms, where the enjoyment of the occasion was renewed and continued until time to take the cars and steamer for the return trip. It was a gala day for the children, which will long be remembered.

## STEREOPHONIC VIEWS.

We are indebted to Br. J. W. Love, artist, Portage City, Wisconsin, for beautiful specimen copies of his work. One of them represents Minne-ha-ha (Laughing Water), Minnesota. The other is a view on Conococheague Creek, Pennsylvania. We have no hesitation in pronouncing these specimens to be of exquisite workmanship, and we only wish we had more of them. Our friends who desire something beautiful in the line of the art will do well to address Mr. Love upon the subject.

## "GOOD HEALTH."

The above is "A Journal of Physical and Mental Culture," published by Alexander Moore, No. 21 Franklin street, Boston. The July number is upon our table through the politeness of the "Western News Company, Chicago. Price 20 cents single copy; \$2 yearly; 6 copies \$10. We cheerfully recommend this Journal as worthy of patronage.

## NICHOLAS HELMER, THE MEDIUM AND HEALER.

The above named young man is now stopping at No. 16, North Green street, Chicago. He is a good medium and worthy of patronage. He is also a good healer, can diagnose disease readily and accurately.

His general appearance indicates that he will soon become a medium of a very high order for many phases of spirit control.

## DR. WM. B. JOSCELYN.

Is in the city again, having just arrived from Sterling, where he has been lecturing. His ability as a Speaker, Medical Clairvoyant, Test Medium and Improvisator, is unsurpassed. He will be at Dixon—Sterling and Prophetstown, the ensuing week.

## REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

## JOHN HOWARD.

In our next issue we shall publish a very excellent test communication from the spirit of John Howard, late Sheriff of Tuscaroras Co., Ohio, through Mr. Mansfield, medium, taken from the Ohio (New Philadelphia) Democrat.

## THE LITTLE SOWER.

W. W. Dowling, of Indianapolis, editor. The above is a neatly embellished monthly, intended for juveniles. Four numbers are bound in a neat cover, embellished with Little Red Riding Hood.

## HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office. Good mediums always in attendance.

## EXETER HALL.

An advertisement in this number of the JOURNAL. We shall publish a review of the work shortly.

## A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

What was Eve made for? Adam's Express Company.

## Personal and Local.

Doctor E. B. Wheelock and lady, of New Hartford, Butler county, Iowa, are now traveling through Wisconsin in the direction of Milwaukee, with private convenience. Mrs. Wheelock is a very successful Medical Clairvoyant. Friends who need her services will do well to consult her in her travels. The Doctor will also lecture when convenient; he has been twenty years in the field as lecturer and physician.

He can be addressed at Rome, Jefferson Co., Wisconsin, till the 1st of August.

The ill health of A. B. French, an able exponent of our philosophy, compels him to cease lecturing during the summer months. We regret his condition, and hope he may be in the field again soon. His address is Clyde, Ohio.

Mrs. A. Wilhelm Slade will address the citizens of Ganges, Michigan, in a beautiful grove, August 7th and 8th.

D. W. Holl is lecturing in Kendallville, Ind. E. Sprague who has been lecturing for some time in Minnesota, has returned to his home in Schenectady, N. Y.

Our good readers responded nobly to the call of Brother Austin Kent for assistance.

Mrs. Laura Hasting Hatch, the musical trance medium, is sojourning in Vermont.

E. V. Wilson lectures at Batavia, Illinois, July 22nd and 23rd; at Aurora, Illinois, July 24th and 25th; at Monroe, Green Co., Wisconsin, July 31st and August 1st, 2nd and 3rd.



# Amusements.

**MEVICKER'S THEATRE.**  
The success of the distinguished Boston Pantomime Troupe, continues unabated at this theatre. We hear nothing said yet about their leaving.

**CROSBY'S OPERA HOUSE.**  
The Peak Family with their bell ringing and other beautiful and wonderful musical manifestations, still hold the boards of this theatre to good audience, considering it is the beginning of the heated term.

**AIKEN'S DEARBORN THEATRE.**  
Emerson and Manning's Mistle Troupe are doing a rushing business at this theatre. They are certainly a very excellent company, a fact which our Chicago citizens and visitors are not slow to appreciate. Much of their performing is seldom equaled and never surpassed. It is well worth the while of all who love their style of entertainments to go and see them.

**WOOD'S MUSICAL.**  
"The streets of New York," has been the attraction at this theatre. It includes a thrilling fire scene, and has drawn good houses considering the heated state of the atmosphere.

**THAYER'S CIRCUS.**  
Will exhibit on West Randolph and Elizabeth streets, on the 26th, 27th, and 28th inst., and on Twenty-second and State streets on the 29th, 30th and 31st.

# WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio Philosophical, Publishing Association.  
The above named pamphlet, in "last covers" should be in the hands of every reader. Spiritual philosophy is the theme.  
The first chapter treats of Division of substances—The Source—their Nature and Limits—Man a Dualty—Split Intangible—The World Open as Senses are Multiplied.  
The second chapter treats of—Man's Struggle to Himself—How and Why—The Dark—Matter, how Determined—Magnetism and Electricity—The Choice of Character—Force—What it is—The Magnetic Bar.  
The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World—their Pressure—Pressure of Atmosphere—Matter—Theories of—  
The fourth chapter treats of the Duality of Man—The Spirit Body only Lives—Why It Lives after the Material Body Dies—The Astral State—How We Know of Spirit—The Modern Discovery of Communications, Rays, Waves and Ties—The Fox Girls—Moda—Spiritual Atmosphere around the Body—Magnetization—Sparks Charm Birds—Spiritual Circles—Spirits magnetize Matter—Religious Conversations Through Magnetism.  
No little work has ever been published which abounds with more intensely interesting and instructive matter.  
Price 25 cts. Postage 5 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

# PUBLIC MEETINGS.

**The Second National Convention of the Friends of the Children's Progressive Lyceum.**  
Persons in attendance of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual meeting will be held at the Hotel in the City of Buffalo, N. Y. immediately after the adjournment of the Fifth National Convention of Spiritualists on Thursday, the second day of September, 1899, at 10 o'clock in the morning, and will continue in session from day to day until the business of the Convention shall be accomplished.  
We therefore invite each Progressive Lyceum on the continent to send two delegates, and an additional one for every fifty or one hundred members, and an additional one for every State or Territory, to send as many delegates as they may have Representatives in Congress, and each Local Organization where there are no Lyceums to send two delegates to attend and participate in this most important and practical work of the age.  
On behalf of the Board,  
HENRY T. CHILD, M. D., Sec'y, 624 Race Street, Philadelphia.

**Notice.**  
The Sixth Annual Meeting of the Spiritualists of Boone county, Ill., will be held in Bellevue, commencing Friday, August 25th, and continue to Saturday evening, 26th. All those desiring to attend are cordially invited to attend. Provisions will be made as far as possible for the entertainment of those who come from a distance. Brother E. V. Wilson is engaged to speak.  
D. G. EATLEY, Secretary.

**Sixth National Convention, or the American Association of Spiritualists.**  
TO THE SPIRITUALISTS OF THE WORLD:  
The Board of Trustees of the American Association of Spiritualists has made arrangements for holding the Sixth Annual Meeting at Kew-Forest Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August, at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Society is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.  
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**Sixth National Convention, or the American Association of Spiritualists.**  
TO THE SPIRITUALISTS OF THE WORLD:  
The Board of Trustees of the American Association of Spiritualists has made arrangements for holding the Sixth Annual Meeting at Kew-Forest Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August, at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Society is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.  
By direction of the Board of Trustees,  
HENRY T. CHILD, M. D., Secretary,  
624 Race Street, Philadelphia.

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**A PLEASANT STORY.**  
In the streets of Chicago, I wandered along, And carolingly sang a familiar old song, While viewing the cars—horses, and such— The Irish—the Scotch—the French, and the Dutch, And the strange Advertisements of these latter days, On the Bulletin Boards, for concerts, and plays, When all at a sudden I saw something new, On which printed paper to Red, White and Blue: It told of the virtues of something or none, So handy—so harmless—so perfect, complete, For coloring board, the mustache or hair, Without any poison, or sleeping, or care, And not only so, but the color is "fast," And like a homemaker, it "sticks to the last!" In reading I pondered, and thought of my hair, Now as "gray" as a rat, "once so glossy and fair," I hunted, and found it—bought it, and tried, When all my gray hair, in a "jiff" stopped aside! My age renewed—I felt twenty years younger—I will marry next week—no use to wait longer, I will have me a wife, and the comforts of home, For all will be gained by the New Magic Comb.

Yes, sir, I found that Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the price—\$1.25 and address: **MAGIC COMB AGENCY**, 192 South Clark St., Chicago, Illinois, and you shall receive the **MAGIC COMB** by mail post-paid. U. B. WISE.

**THE PATENT MAGIC COMB.**  
Beauty on the Mountain, Beauty in the vale, Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam, And BEAUTY in the special work of PATTON'S MAGIC COMB.

Yes, sir, this is really, and emphatically true, and if you desire to change dingy, yellow, "gray," or bad looking hair, to a BEAUTIFUL dark Brown, or Glossy Black, you will receive \$1.25 to the **MAGIC COMB AGENCY**, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

**To Dealers and Traders.**  
If any of our readers or friends who are Dealers or Traders wish for the **PATENT MAGIC COMB** to put in orders, we will furnish the "Wholesale" Price List upon application. The trade can find money in it. Address, **MAGIC COMB AGENCY**, 192 South Clark Street, Chicago, Ill.

**Dr. Clarke's Remedies.**  
B. S. JONES—I see you are advertising the medicines of Dr. Clarke's spirit, who controlling prescription for the sick through the organization of Jeanne Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Symples, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly yours, J. M. FERRIS.

St. Louis, Mo., Nov., 1898.

**ADVERTISEMENTS.**  
**NICOLAS HELMER,**  
Magnetic and Clairvoyant Physician, 16, North Green Street, Chicago, Ill.

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**A MOST WONDERFUL NEWSPAPER!**  
News From The Spirit World.  
**SPIRITUALISTS ORGANIZED ON THE SQUARE.**

**Religio Politics Party, of men and women.**  
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**THE PHYSIOLOGY OF WOMAN, AND HER DISEASES FROM INFANCY TO OLD AGE.**

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Publisher and Bookseller, 15 Tremont St., Museum Building, Boston. Also for sale at this Office. Address S. S. Jones, 192 South Clark St., Chicago, Ill. sold vol. 8 if

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**BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.**  
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Young men flock to this Institution from all parts of the United States and the Outside. Mr. H. B. Bryant, the founder of the Chain of Colleges, gives his whole attention to Chicago, and has transferred his interest in all other Colleges to other parties. He is reported to have said that the great Practical Business Training School of Chicago.

Send for the Chicago Courier, the organ of the Institution. For further information please call at the College Office, and address—College Paper, Circulars, Specimens of Penmanship, etc.—  
**BRYANT & STRATTON.**  
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**FOR LADIES ONLY.** For an article bearing a remarkable sale, address Mrs. MORAN, 192 South Clark St., New York. Also for sale at this Office. Address, S. S. Jones, 192 South Clark St., Chicago, Ill.

**Wanted in Every Family.**  
The Disease Preventive Lamp-work. No expense. Direct Alleviation City, 3 doors from the corner of Webster Street and R. R. Road. No cost.

**Electric, Magnetic & Clairvoyant Physicians.**  
"By their Works ye shall know them."  
**Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND,**  
Have permanently located at  
127-129 Madison St., Chicago, Ill., (Room 65) Popes Block, Second Floor.

Where they treat with a few sittings of room, and are now prepared to attend cases on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we are confident that we can restore to health those who are afflicted with any curable disease, having in many cases cured those who were abandoned as incurable by all other systems of practice. All acute pains removed instantly by the ancient method of **Laying On of Hands.**

Special attention given to the treatment of female diseases. Dr. McBride is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send name, age and residence.  
**Consultation and Clairvoyant Examination, \$1.00**  
The poor treated gratuitously every day from one to two o'clock. Consultations absolutely free.

Female Regulator and Uterine Tonic, cures all diseases incidental to women; its application is local. It is a powerful medicine, and restores the system to a healthy condition; it is non-toxic, and female who use the medicine and does not receive ten times the benefit of any other remedy. Mrs. Cleveland will refund the money.

We are furnishing many eminent Physicians. A box of 25 Pills, \$1.00; 50 Pills, \$2.00; 100 Pills, \$4.00. All drugs in the United States. A liberal discount to Physicians and Druggists.  
Address Drs. S. McBride & Cleveland, Popes Block, Madison St. St. Office, Room 65, no. 127.

**Wine's & Co.'s Hop Yeast Cakes.**  
**MOSEBACK & HUMPHREY.**  
GENERAL AGENTS,  
34 RIVER STREET, CHICAGO.  
These cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour, and are warranted to give entire satisfaction in every instance.  
Vol. 6, No. 14.

**CHICAGO.**  
**Dr. J. Wilbur, Magnetic Physician,**  
(Late of Milwaukee), has fitted up a suit of rooms at 62 Madison St., cor. of State, where he will treat the sick with his medicine. Patients at a distance cured by Magnetized Paper. Office hours from 9 A. M. to 6 P. M.  
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**MORE GREAT CURES.**  
**MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.**  
Asthma, Catarrh, Neuralgia, Blotched Complexion.  
South Williamson, Mass., Oct. 25th, 1898.  
PROF. SPENCE—Dear Sir: I received a letter of a hard case of disease, I saw the **POSITIVE AND NEGATIVE POWDERS**, and have been using them for some time. I did this with Richard Bates, my neighbor, a man 75 years old, who had the Asthma riding 46 years. He also had the Catarrh and Neuralgia, and had been suffering from the Asthma for 46 years. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly cured. He is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send name, age and residence. A lady here who was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
Yours truly,  
MR. MARY E. JENKS.

**Erysipelas.**  
Manchester, Mass., Feb. 1st, 1899.  
PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was Erysipelas. It was very bad, and I was in great pain, and from that time for fifteen months I was hardly able to go to the house. And as I take the **POSITIVE AND NEGATIVE POWDERS**, and thinking they might reach my case, I sent to the nearest office and got a box. I had, before taking them, a lady here who was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
Yours truly,  
MR. MARY E. JENKS.

**Fits.**  
Catarrh, Diarrhea, Neuralgia, Liver Complaint, Chronic Diarrhea.  
ALBERT FISH, of Hockanock, Me., under date of Nov. 27th, 1898, writes as follows: "I was I first told the people here that I was cured by the **POSITIVE AND NEGATIVE POWDERS**, they laughed; but now they are getting excited about them, and the doctors and Apothecaries want to get hold of them. A lady here who was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
Yours truly,  
MR. MARY E. JENKS.

**St. Vitus Dance.**  
General Prostration, Diptheria, Scarlet Fever, Cholera Morbus, Fever and Ague, Spasms of Stomach, Delirium Tremens.  
This is to certify that I have cured the following cases, and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS**.  
A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVE AND NEGATIVE POWDERS**.  
A lady of Universal Prostration of the nervous system, she had been everything. One box of **POSITIVE AND NEGATIVE POWDERS** cured her. She is in better health than she has been for five years, and is delighted at the happy change.  
A lady of Chronic Diarrhea, of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVE AND NEGATIVE POWDERS**.  
A woman of Chronic Diarrhea. She was cured that her life was despaired of. She was cured in a few hours.  
A woman who had been suffering from the Asthma for 46 years, and was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
Yours truly,  
MR. MARY E. JENKS.

**Diocesan.**  
I have the following extract from a letter from F. W. Green, of Columbus, S. C., dated Jan. 22d, 1899: "I have a box of **POSITIVE AND NEGATIVE POWDERS**, and have been using them for some time. I did this with Richard Bates, my neighbor, a man 75 years old, who had the Asthma riding 46 years. He also had the Catarrh and Neuralgia, and had been suffering from the Asthma for 46 years. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly cured. He is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send name, age and residence. A lady here who was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
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**Milk leg.**  
Rheumatism, Fits, Dyspepsia, Diocesan.  
Yonkers, Ill., Dec. 21st, 1898.  
Dr. SPENCE—Dear Sir: I received a letter from you about a year ago, asking me to give an account of the cure made by the **POSITIVE AND NEGATIVE POWDERS** in my family. I have been using them for some time. I did this with Richard Bates, my neighbor, a man 75 years old, who had the Asthma riding 46 years. He also had the Catarrh and Neuralgia, and had been suffering from the Asthma for 46 years. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly cured. He is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send name, age and residence. A lady here who was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
Yours truly,  
MR. MARY E. JENKS.

**Kidney Complaint.**  
Z. P. Miller, of Hockanock, Land, under date of Jan. 30th, 1899, reports as follows: "I have been using the **POSITIVE AND NEGATIVE POWDERS** for some time. I did this with Richard Bates, my neighbor, a man 75 years old, who had the Asthma riding 46 years. He also had the Catarrh and Neuralgia, and had been suffering from the Asthma for 46 years. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly cured. He is a clairvoyant, and can perfectly diagnose disease, either present or absent. Send name, age and residence. A lady here who was cured by the Powder, as a hard case of Asthma is seldom known, as all who know him will testify.  
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## Communications from the Inner Life.

He shall give his angelic charge concerning thee.

All communications under this head are given through

MRS. A. H. ROBINSON,

well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

(Reprinted by Ritchie and Norton, 115 Dearborn Street, Chicago, Illinois.)

Questions, to be answered at our Inner Life source should be clearly, well written, and directed to the editor who is convenient for the questioner to be present at its reading.

## INVOCATION.

Our Father, as we realize Thy blessings from day to day—the bestowal of which Thou hast surrounded us—the love Thou hast implanted within every soul—words fail to express our thankfulness unto Thee—and if our souls can not find expression in words, may we find it in kind deeds and gentle manners towards our neighbor.

May we realize that every child is but filling the mission Thou hast given unto him, and though his path may differ from that which seemeth to us the way of purity and truth, yet may we be enabled to see and realize that his path is marked out and guarded by Thee.

May we realize that sorrow is like unto the pearls of dew, and performs its mission well, and only awaits the appearance of the morning sun light to illuminate and clear it of its every shadow. May we realize that we are all Thy children—and every thought, word and deed is a blossom which embowers millions of Thy children would pass away, and they with brightness and purity of soul would look upon Thee with the same confidence that a child of tender years would look upon a loving and kind parent.

May all realize that Thou art a father of love—that anger and revenge are unknown to Thee—that Thy blessing rests alike upon all and the with Thy wisdom there is no high, no low, no rich, no poor, and that none are forsaken by Thee, and that all are alike the recipients of Thy bounteous love, are ever blessed with Thy presence, and as Thou art yesterday, to day and for ever, the same, so shall all ever continue to unfold in wisdom and goodness.

## QUESTIONS AND ANSWERS.

QUESTIONS BY E. DAYTON.

Q. Do persons who die insane continue so after death?

A. We hold, my brother, that no spirit, if the spiritual portion of man or woman, ever insane. Were it so, then a part of the great Principle we term God, would be insane, for every being is a part of the great Positive Mind or great Spirit of life.

The organism through which a spirit manifests itself often becomes so deranged by disease or other causes, that we suppose from the action of the spirit through that organism that the spirit itself must be insane. Yet when that spirit is freed from the deranged external organism you will readily perceive that it is also released from its insanity.

Q. Is it a fact, as some allege, that there are spirits who roam in darkness and misery for hundreds of years?

A. My friend, we are happy, extremely happy, to say that we know of no such instances. Were it possible for the spirit to remain in such darkness upon the spiritual plane, it seems to us that it would prove beyond a doubt that the spiritual plane is inferior to the material; for with the advantages that we believe every human being has, and ever has had, it would be impossible. Yet we know that the material plane of life, that can conscientiously consider a brother or sister to eternal punishment, (and mark you eternity is longer than one hundred years), we do not wonder that the same spirit, after entering upon the spiritual plane of life, would conceive of the things which we term material plane of life as something almost as terrible as that punishment. When you can know as a human being that is not susceptible to an external influence, then perhaps we shall have found one that could remain in a dark and benighted condition one hundred years!

Q. Does a wicked man on entering the spirit life find his conditions for happiness and progress more limited than they were here?

A. In our previous answer you will see that we do not believe that to be possible. Then the next question is, what is wickedness? What is it that prompts a wicked man to act? Is it something that is within his organism, or is it something brought to bear upon that organism over which he has no control? Looking upon it in that light, we will be a little more cautious in passing condemnation upon any individual.

Q. In what way does the acquisitive or wealth getting faculty of this life, manifest itself in the spirit life?

A. My brother, from the knowledge you have already gained of the spiritual plane of life, you will readily perceive that there are no surroundings to call such faculties into action as there are upon the material plane. The faculty is exerted upon the material plane to gain material things, to add to their hoards while on the material plane, and when upon the spiritual plane there is no treasuring up of external things, but on the other hand, it is the gathering into the storehouse of knowledge something that is real and of permanent use and value.

Q. In the spirit body, after death, clothed in garments procured by itself, or others, in the spirit condition? If so, are those garments provided through labor?

A. So far as the body is concerned it does not need protection from any inclemency of the atmosphere; yet every spirit that occupies a spiritual body partakes so much of the material as to require clothing. Now, what is that clothing? Is it acquired by the spirit itself, or is it supplied by surrounding spirits? We answer, that when a spirit has gathered sufficient intelligence to select apparel—have a choice as to what it shall be—it then gathers or aggregates that apparel from the surrounding elements. In infancy we do not desire clothing. We have no thought upon the subject, but our friends have for us, and as they would provide that upon the material so likewise would they provide it upon the spiritual plane.

Spirits are richly described by different mediums as appearing to them in thin or gauzy like garments, and it is a query in the minds of individuals who give any thought upon the subject, whether it is something that belongs to the spiritual or is something that is presented by the spirits to them.

We say to such friends that they must bear in mind that the spiritual plane is an outgrowth of the material. There is nothing that possesses life, and everything does possess life, as we have often stated, be it animate or inanimate, but that life also has its existence upon the spiritual plane.

In progress natural and easy in spirit life, or is it attended with much difficulty?

A. We say that spirit upon the spiritual plane of life do not experience what we denominate a task—they do that which they are attracted to do, and that only. Then it is done easily—that which is done with a light heart is

easily done. It is not the spirit that is weary, but the organism through which the spirit has to manifest itself.

Q. Does the spirit after the death of the body retain the bodily form or take a different? In either case, has it the power to change its form at will?

A. We would inter that our brother thinks that if it was like the physical he would readily recognize it. Every spirit that has a material form has a spiritual form—not separate and distinct. This spiritual form is what has been termed the soul. It is like the physical form, but more beautiful. Infants upon entering upon the spiritual plane have a form like the one they have left, yet they continue to grow like same, as they would up in the physical, until they attain to maturity. Thus with the aged, when the finger of time has left its imprint upon the material, the spiritual body does not present that decrepit appearance. The material shows the effect of time—the spiritual body never grows old—time has no power over it. It matters not how much intellect, how much knowledge they may acquire, it has no effect upon the material body. The greater the knowledge, the more brilliant the spirit form. On this plane the soul is mirrored upon the countenance. There is no deception on the spiritual—all is vivid and visible.

Q. Does the spiritual body possess in a spirit sense the same physiological and phrenological organs as on the material plane?

A. It does not certainly in every particular.

## The Dial—Frank's Journal, No. 29.

GIVEN THROUGH THE MEDIUMSHIP OF FRANK.

The facts given in the following communication are well known to the citizens of Baltimore. Four men were launched from one scaffold about ten years ago. One of them now relates his story. He speaks of a "cursed thing" going off, that scared him away. The fact in relation to it, I have from Mr. Robbins himself. A short time before the occurrence named, he was awakened by burglars attempting to enter the house, and upon examination, found that holes had been bored into the weather boarding, and cotton saturated with oil put in, all ready for the match. This excited intense alarm in the family, and there was no more repose that night. His mind dwelling continually upon it, caused him to invent a most ingenious burglar's alarm which on opening a door or window, exploded a cap and rung a bell that sounded throughout the house. Not a week elapsed after this had been set, when the "cursed thing went off" as described, and saved his property and perhaps their lives, for again the augur holes were discovered filled with saturated cotton. I knew nothing of all this until told me by Mr. Robbins.

It was at a circle that the spirit first came and controlled the medium, when I invited him to visit me at my room. He came the next day.

"I am Mal Cropps. I saw you last evening at a circle, and you invited me to come, but if you think I can answer all your questions, you are ringing at the wrong bell. You can give advice how to get out of this hell, for I have heard spirits tell about you, and I hope you can do me some good. I am as bad a man as ever lived. I was born in this city, and lived in different places, but my mother lived last in Robary street. I never did any business of much account; but got work of one kind or another whenever I had no money. I always refused to bind myself to a trade, and kept company with bad boys, and stayed most of the time at the engine house. There I got acquainted with John Gamble and his brother. I roomed with them; and we had plenty of fellows to come there. I always wanted to be a fireman, and at last they let me in—then I spent most of the time at the engine house. Many a time we fellows set fire to a house on purpose to have a run. I set fire to the Johnson building, and I set fire to Richard Person's house; and I helped to set fire to a good many others. I know all about the night they fired Mr. Robbins' barn; and I opened the door when that "cursed thing went off and scared us away." I helped Damman to burn Mr. Damman's house. I rather think I was the worst of the whole crew."

One night I got up and went to see Gamble for he lived then in Poppleton street. I proposed to rob some fellow on the Harford road, and he agreed, and I went home to get a revolver, and while I was gone, Gamble, he set off. He had not gone far before he fell in with a gang coming to Baltimore and made up. Gamble had a trooper's pistol, and as soon as he came up he asked for his money; but the man had a pistol too, and before Gamble could fire, the stranger let him have it, but missed, and Gamble shot him through the head. His name was Toppin. I came up soon after. I knew I should be charged with it, and so I cleared out. Gamble was seen to shoot by a police officer named Benton, and he arrested him and carried him to the police office. No one saw it but Benton, and he was the only witness; so we determined to kill him. I called on Charles Corry and proposed that one of us should kill him, and we got the three; the lowest throw was to kill him, and he threw the lowest. He fell in with Benton near the foot of Pennsylvania Avenue and shot him through the heart. A police officer named Rigdon, saw the flash and gave pursuit. He came up with him after a long chase and carried him off. Benton had been killed, and Henry Gamble was cleared, for there was no one to give evidence against him; and now Rigdon was the only witness against Corry, and so he had to be got rid of. John Gamble and I agreed to throw as who was to kill Rigdon, and I got the lowest. I got a rifle from a shop where they sold old iron. It was not long before I popped him. I stole up to the window while he was at supper, and made a hole through his head. His wife was with him. I ran, but a police officer happened to be near the end of the street. He heard the rifle, and seeing me run, made after me, but I gave him a long chase. I think I should have got clear if it had not been for a man, who passed in after me in an alley in the rear of Baltimore street, near Pennsylvania street. I could run no more, and they captured me and took me off to the watch house. When my trial came I had nothing to say, and one of the lawyers refused to speak for me, and I was condemned to be hung. Corry was condemned too, and so was Gamble for another matter, and there was another man hanged at the

same time. I confessed, but Corry and Gamble would not. First let me say that hanging is about the easiest death you can die. You are popped off so quick that you don't feel nothing.

I came to my senses very soon, and there was such an uproar I couldn't hear nothing. There was the biggest crowd of people I ever saw. All as ugly as possible, and as dark as Amale Negroes. The moment they saw me they came rushing upon me, and dragged me by the hair until I lost my senses. When I came to, I saw a great big serpent coming to me. I was scared so I had I could not move; and he came and wrapped himself all around me, and cracked every bone in my body. After a while I looked up, and here was more than a million lizards, snakes and frogs all about me. I tried to run away, but could not run fast enough, for they were everywhere. I got out of breath and fell down, and then they carried me up and I could see nothing. I suppose they went away at last, for when I opened my eyes, I saw prodigious quantities of lice. They crawled all over me, and they got into my eyes and mouth and almost choked me, for I could not spit them out fast enough.

First of all, you must not believe a word the preachers tell you about a hell fire; but what I suffer in a thousand times worse than any fire; and no one can know what hell is, till they come here. Bitter have been my sufferings, but I have desired every bit of it. I am just about as bad a man as a man can be. I never did so good thing to anybody, and all I thought of was my own pleasure. I have now been here many years, and I don't see that I am a bit better off. If you can say anything to help me I will go down on my knees and thank you.

Here I gave at length some religious instruction.

"I cannot reason on what you have said, for I never had any education; but somehow I feel that you have done me good. You are better able to understand all this than I am, and you can reason better. I believe you are in earnest, and that you believe in the truth of every word you say; but I am afraid I cannot do as you wish. All I can do I will."

Then my attendant spirit said:

"I rejoice that you suffered this poor fellow to come. Your remarks were exactly adapted to his comprehension, and an immense thank were here of the same character. You have done a great deal of good."

## Spiritualistic Investigation.

From the Advertiser and Gazette, Eng and.

Another meeting of the committee appointed by the Dialectical Society, to investigate "the phenomena of spiritual manifestations," was held last week at 4, Fitzroy square, Dr. Edmunds in the chair. Many of the committee were considerably puzzled by the manifest sincerity with which persons, not mere glibness, testified to having witnessed phenomena of an extraordinary character, their bona-fides being unquestionable to the satisfaction of the committee. The committee promised to disclose new views, if not of the spirit world, at least of the nature of the mind and of the extent of its capacities for belief.

Mr. E. L. Blanchard favored the committee with his testimony. Some years ago, he said, he conceived these things much in the way of haunted houses, which he wrote magazine articles, and he in time came to feel a regard for them from finding them so profitable. He then heard that the Marshalls in Red Lion-street were in the habit of raising ghosts to be seen at a shilling a head, and indignantly at this profane use of the handkerchief, which he wrote with effect, he went to see the Marshalls for the express purpose of "showing them up." He found that pieces of glass, whitened, when held under the table, had names and sentences written on them in remarkably small hand. The Marshalls were people who would have been useful to the world in the time of the great war on the glass. Well, he went there six years. A spirit would lay hold of his arm, and "pump" the vital force out of him. Sometimes a small speck would appear on the floor; it would increase and grow into a hand. Then arose the question, could the hand sustain a light, and he took a candle and held it over the table, and the spirit, fingers would slowly uplift it into the air. At other times bells and acorillions were played in mid-air, the table would rise, &c. He would sometimes be uplifted by the spirits, and kept in the air; he used to ask them to tell him down gently, lest he should be hurt. All the while he was in the air, he did not half like it; he found that nothing but chops, &c., could sustain him under the "pumping" which he had to endure, so much was his vital force acted upon. He went there one evening after the death of his friend, Francis Talbott, at Mentone; a paper and pencil were found under the table, and he went to see the Marshalls for the purpose of "showing them up." He found that the Marshalls did not know the name; he used to go to their place, but they only knew him as "the young man with the fair hair." He took the signature to the club, and there committed it with an undoubted autograph, and it was found that it could not possibly have been the result of forgery. He wrote the name in a name in a pellet on the table; the name was divined. He then said, "What name is written on my arm, under my sleeve?" "William Blanchard; your father." "How long has he been dead?" "While he was calculating." "25" appeared in a hand—the exact number of years. He had given up Spiritualism during the last four or five years, for he found it very inconvenient when the printer was waiting for copy to be interrupted by spirits, who wanted him as a medium.

Mr. Blanchard subsequently related that the spirit of Alexander the Great and Joan of Arc appeared to write their names. Joan of Arc was asked if there was any other name by which she was known, and she wrote "La Pucelle." The Marshalls, of a certainty, did not know so much French. The Hon. Mrs. A. said:

"The most remarkable manifestation I have seen was that of last Sunday evening, at my house. We were seated in a room which would have been dark but for the moonlight. We first heard raps, and then we saw a figure at the window. It entered, and then figures came trooping in by dozens. One waved his hands and the other waved his hands. They were all so cold, that the atmosphere became fearfully cold. A figure that of a relative came behind my chair, leaned over me, and brushed my hair lightly with his hand. It was eight feet high, and approaching Mr. Lindsay, passed through him. Mr. Lindsay sobbed hysterically from the intense cold. But the most extraordinary thing of all was the language. One of the spirits said something and the spirits laughed with joy. The sound was indescribably strange, and it appeared to us as if it came from the ground. That was the first time we heard voices."

Interrogated by the committee, the lady stated that she had seen things when Mr. A. (Joan) was not present. We sat, she continued, in a circle

at first, and we were seven in number. Five of the seven saw just what I have described, and the others saw something, but not so distinctly. Mr. Home said there were nineteen spirits in the room at one time, and I could see their eyes—particularly the eyes looking at us. Mr. Home said to me, "Don't be frightened, there is a spirit coming to you," and in a few minutes I saw the bright eyes of a figure looking at me. The figure was defined. There were no clothes but there was a peculiar rustle like that of silk. Mr. Home was in the trance state. He walked about the room. I did not sleep much that night, for the spirits followed me to my room. Mr. Home had no previous access to the room, beyond having dined there.

Mr. Jenchen, barrister, read a paper of great interest, which treated of the different classes of spirits, and the life of his body, raised the remarkable "levitations" (floating in the air) of the body of the medium, Mr. J. Jenchen said:

"These levitations you will find recorded as having occurred as far back as the year 1347, and another instance took place in the year 1567, and again in the year 1607, and again in the year 1617. The levitations of Mr. Home are well known. Upwards of one hundred levitations have taken place during his life-time, of which the most remarkable are the carrying of his body out of one window of the third floor at Ashley-house into an adjoining window, and the lifting of his body, raised the four feet off the ground at Adze Manor for twenty or thirty years. The second group of phenomena is that of the producing of raps or knocks, to which no doubt, the tradition of the Poltergeists owes its origin. Thousands have heard them, and received messages by means of these, the well known alphabetical method of being usually employed. I have known messages sent out by the titling of a semi grand piano, accompanied by loud raps, no one being within several feet of the instrument. The third group of phenomena includes the uttering of words and sentences, something of nature, and singing, and the visible agency. Thus at Great Malvern, at Dr. Gully's, I heard three voices chanting a hymn, accompanied by music played on an accordion suspended in space, eight or nine feet from the ground. At the passing away of an old servant of our household, a spirit of solicitude was shown by the nurse and servants in the room of the dying woman; the music lasted fully twenty minutes. The fourth group includes the playing on musical instruments, the drawing of flowers, flowers, and writing by direct spiritual unseen agency. Of these facts, innumerable instances are on record, and the works of Mr. B. Coleman and Mr. G. G. Goulden are valuable publications upon this phase of spiritual phenomena. These phenomena are of frequent occurrence. The following are more rarely exhibited: The first I have seen several times; I have seen Lord Adair hold in the palm of his hand a burning wire, which Mr. Home had placed there, so hot that the mere momentary contact with his finger caused a burn. At Mr. C. S. Hall's, a large lump of burning coal was placed upon his head by Mr. Home; and only a few days since a metal ball, heated to redness in the fire, was placed on a lady's hand without causing injury. At Mr. Home's house I have seen Mr. Home place his face into the flames of the grate, the flame points penetrating through his hair without any injury being sustained. The next class of phenomena are the extraordinary elongations of the medium's body. I have witnessed the elongation and shortening of Mr. Home's person many times, and at Mr. C. S. Hall's, about three months ago, Mr. Home and Miss Bertolacci were simultaneously elongated."

Two ladies present stated that they had seen the phenomena referred to by Mr. Jenchen.

One of the committee asked what kind of evidence Mr. Jenchen would give if he were to get a jury to believe that a man had walked down the street carrying his head under his arm? Mr. Jenchen said that he would simply ask the jury to come into the street and see the fact for themselves (laughter).

Mr. Stinkins said that having been induced to disbelieve in Spiritualism, he had returned to America, and then heard of Spiritualism which he set down as the newest American humbug. Three years ago his wife had been thrown into a trance by spirits. For days she sat nothing, and for two months she partook of very little. Spirits sometimes possessed her. One was called Scotchman, and when on such occasions spoke broad Scotch—a fact she was wholly unable to accomplish when not possessed.

Mr. J. Murray Spear, a professional medium, residing at Amplehill square, Hampstead road, said that originally he did not believe in Spiritualism, but now he believed in it. He had a line of writing, called by the spirit power, guide of character, aptitude, disease, &c. He had been sent to give a course of lectures at Hamilton College, New York, on geology. He knew nothing of geology. When he arrived at the college he told the professor, who gave him the use of his college. Sometimes the spirit guided his hand; sometimes they supplied him with words when he stood up to speak. Reporters took down his twelve lectures, and the professor said, "He takes up geology where the books leave off. He contradicts nothing that is ascertained, but he explains much."

In the same way the "spirit" caused his hand to write a paper on the ocean, which Robert Owen—a good judge on that question—said was the ablest he ever read.

This closed the testimony, and the committee adjourned.

## Proceedings of the Fourth Annual Convention of the Wisconsin Spiritualist Association.

Agreeably to the published call, delegates met at the City Hall in the city of Madison, Wis., on Friday, June 18th, 1869.

Convention was called to order at 11 o'clock A. M., by the Vice President, Mrs. Palina J. Roberts, of Racine. U. S. Hamilton, of Beloit, was chosen Secretary. H. S. Brown, M. D., of Milwaukee, J. M. Trowbridge, of Racine, and Lyman C. Draper, of Madison, were appointed a committee on credentials. A general conference was now held, in which delegates from different localities spoke of the cause and its progress, which was encouraging. Adjourned to 9 o'clock, P. M.

## AFTERNOON SESSION.

Convention called to order promptly by the Vice President. Committee on credentials reported thirty-two delegates in attendance. Reports adopted. The minutes of the previous convention, and produced a "very harmonizing effect." Adjourned to 7 o'clock, P. M.

## EVENING SESSION.

Called to order promptly by Vice President. After the appointment of committees on resolutions, finance, and nomination of officers for the ensuing year, a conference was had. Dr. Brown spoke of prayer and who to pray to. Dean Clark followed in his impressive style and closed by C. W. Hazeltine, theme, "Liberality and Christianity."

E. V. Wilson took the stand, and addressed the assembly in his usual earnest manner, which produced a very marked effect. The lecture was interspersed by several fine and remarkable tests of spirit presence.

Adjourned to 9 o'clock on the morrow.

## MORNING SESSION, JUNE 19th.

Called to order by the Vice President. After

the reading of the minutes, and the adoption of resolutions, a conference was had. Dr. Brown spoke of prayer and who to pray to. Dean Clark followed in his impressive style and closed by C. W. Hazeltine, theme, "Liberality and Christianity."

E. V. Wilson took the stand, and addressed the assembly in his usual earnest manner, which produced a very marked effect. The lecture was interspersed by several fine and remarkable tests of spirit presence.

Adjourned to 9 o'clock on the morrow.

MORNING SESSION, JUNE 20, 1869.

Called to order by the Vice President. After the reading of the minutes, and the adoption of resolutions, a conference was had. Dr. Brown spoke of prayer and who to pray to. Dean Clark followed in his impressive style and closed by C. W. Hazeltine, theme, "Liberality and Christianity."

a warm discussion, the following preamble and resolutions were passed:

Whereas, Reverend J. O. Barrett has been dis-fellowshipped by the Universalist Church at Sycamore, Ill., and many other worthy persons have been excommunicated from orthodox churches without having been charged with a disobedience of any command of God, or of any violation of the laws of man; and

Resolved, That the only pretext for this action is, that these persons interpret the Scriptures to advise them to try the spirits whether they be good or evil; and believe they have held personal communion with their beloved and departed ones, therefore, be it

Resolved, That the gratitude of this Convention is not due, but is tendered to the organized sectarians above mentioned for suffering themselves to be made agents in the release of many immortal souls from spiritual bondage, and in securing to them that liberty which is life and peace.

Resolved, That we congratulate this brother and sisterhood of others who have recently escaped from darkness into this marvelous light of a new dispensation, from a theology whose Jehovah is angry with the wicked to a faith where God is love; from a church whose heaven is small and whose hell is large, to a religion that is in all souls in endless Progress; from ignorance to knowledge, and from evil to good, from spiritual despair which lays its children in the grave, and knows not where they go, to a spiritual knowledge that confidently lifts the veil, and walks and talks with the loved ones day by day.

Resolved, That we earnestly thank our spirit friends for their assistance in breaking down chains and bringing forth the captive, and for their encouraging influence upon the spirit of persecution until free though encounters nothing more than the harmless means of dogmatism; and we beseech them to persevere in executing the decrees of the Infinite Father who, even through the wrath of man is perfecting peace.

The following resolutions were discussed eloquently, and adopted:

Resolved, That the revelations of God to humanity to-day, are of more importance to us than those of any past time, and these revelations are general, and not confined to any rank, class or caste in society.

Resolved, That this progression has been made through the outgrowth of thought, and contrary to the teachings of the so called religious world; as sectarian religion has ever been opposed to the advance of ideas.

Miss Edna Rutty, a young trance medium, improved and sang sweetly, a beautiful song, "Mother, rock me to sleep."

Miss Mary Hays, a trance medium, addressed the convention. Subject given her, "What are the habits and customs of beings in spirit life?" The subject was handled in a masterly manner, and was listened to with marked attention.

Adjourned to 10 o'clock, P. M.

## AFTERNOON SESSION.

In accordance with the report of the committee on nominations for officers of the Association, the following persons were elected to the different offices of the association:

President, U. S. Hamilton of Beloit, Rock Co.; Vice President, Mrs. Palina J. Roberts, of Racine, Racine Co.; Secretary, J. M. Trowbridge, of Racine; Treasurer, Lyman C. Draper, of Madison; Finance committee, J. M. Trowbridge, of Racine; William York, of Beloit; Wallace Pratt, Milton Junction; Henry B. Howarth, Mazomanie, and Mrs. M. C. Brown, of Milwaukee.

The following resolution was introduced, and made the subject of a powerful address by Dean Clark, and which was listened to with interest.

Resolved, That Spiritualism is a religious eclecticism, embracing universal truth. That as a science, it embraces all the facts and phenomena of nature, and as a philosophy it is the interpretation of nature to human consciousness; that as a demonstration of immortality it robs death of its sting, and the grave of its terrors. That as a system of ethics, it is the greatest reformatory power that has ever moved upon humanity.

The resolution was adopted unanimously, as was also the following:

Resolved, That Spiritualism is the Key that unlocks the significance of the Jewish Bible, and that every thrust at the present spiritual phenomena is a blow struck at the facts and truths of the Bible.

Adjourned to 10 o'clock, P. M.

## EVENING SESSION.

Order called promptly on time by the Vice President. The Secretary read the following resolutions, and on motion were laid over until to-morrow at 9 o'clock:

Whereas, The central idea of Spiritualism is the equalizing of all the forces mankind are subjected to, therefore be it

Resolved, That we as Spiritualists recognize every effort to produce equality in the relations of life as one of our fundamental principles, and to which, we extend our cordial support.

Resolved, That the efforts to place woman on an equal footing with man as to the rights of individual members of society in their every relation, is of the highest importance, and we hereby pledge ourselves to assist to the extent of our power, to her ultimate success.

Resolved, That one of the most important steps towards this equalization, is the enfranchisement of woman.

Resolved, That the free exercise of the ballot gives responsibility, and consequent power of action, to every individual; thus tending to the advancement and growth of humanity.

Conference of an hour, in which several related their experience in entering in and traveling the broad fields of Spiritualism. They were listened to with great interest. At twenty minutes past eight, Brother E. V. Wilson addressed the assembly in one of his soul stirring lectures; read several characters and described many spirits. He was cross questioned sharply, but gentlemanly and with good effect.

Adjourned to 9 o'clock to-morrow.

## MORNING SESSION, SUNDAY, JUNE 20, 1869.

Called to order promptly by the Vice President. A few present. Dr. H. S. Brown spread his printed circulars among these few with some remarks.

The time for regular speaking having arrived, Miss Edna Rutty, a young country girl, read fine trance medium, spoke for three-fourths of an hour, and commanded earnest attention. She was followed by J. M. Trowbridge, also in a trance, and he by Mrs. Hays under the same influence. The large audience seemed well satisfied.

Adjourned to 1 1/2 o'clock, P. M.

## AFTERNOON SESSION.

Called to order on time by the Vice President. Conference for half an hour. At two o'clock, Brother Wilson addressed the multitude for two hours, in his usual earnest and convincing manner. He was often applauded during this truly eloquent effort of this talented brother.

An inspirational song was sung by Miss Rutty.

Mrs. Mary Hays in a trance, announced many



important questions in a prompt and truly remarkable manner.

Dean Clark read one of Lizzie Dotson's fine poems. After a recess of a few minutes, the Convention proceeded to the election of delegates to the National Convention of the American Association of Spiritualists to be held in the city of Buffalo, in August next, with the following result:

Dr. V. Wilson and Dean Clark, Delegates at large; H. S. Brown and Mrs. M. A. Brown, Milwaukee; U. S. Hamilton, Beloit, Rock county; Mrs. Paine J. Roberts, Racine; Mrs. Mary Hays, Waterville, Jefferson county; Miss Emma Ritty, Dayton, Green county.

The following resolutions were discussed and adopted:

*Resolved:* That the system introduced into this world by A. J. Davis, from the educational system of the Summer Land, has proved one of the greatest blessings to children that the purest angels of heaven have ever bestowed on mankind; and we recommend that Progressive Lyceums be established in every place where the Spiritualists can form them, thus to give to the people their estimable blessings.

*Whereas:* It has been demonstrated by experience, that the one speaker plan in our meetings, is no better adapted to advance the cause of Spiritualism, than the one man-power is to promote the cause of Republicanism; therefore,

*Resolved:* That we recommend to all Spiritualists, and truth seekers to meet together frequently and hold circles, and develop mediums, to get tests, also to hold conferences and reason together and to employ well-known test mediums when able to do so; and thus to advance the cause more substantially.

*Resolved:* That the State University of Wisconsin, should impart its instruction and honors alike to male and female, by passing a successful examination prove their claims by their capacities and acquisitions.

Adjourned to 7 o'clock, P. M.

EVENING SESSION.

President in the Chair.

The following resolutions were adopted:

*Whereas:* The State Temperance Convention recently held in Milwaukee, "Resolved, that past history shows that no great reform can succeed, unless it be carried to the ballot box,"

*Resolved:* That the above named Convention announced a great truth, which it should be well for us to follow.

*Resolved:* That we as Spiritualists and Reformers, will labor to place all these great questions before the people to be decided at the ballot box.

*Resolved:* That the proceedings of this Convention, published in the RELIGIO-PHILOSOPHICAL JOURNAL, *Banner of Light, American Spiritualist and Spiritual Reform.*

Brother E. V. Wilson closed with a masterly effort, carrying conviction to many doubting souls.

The utmost harmony prevailed throughout the Convention; each vying with the other in the work by doing; and surely blessings will follow these undivided efforts.

J. M. TOWNBIDGE, Secretary.

THE BOOK OF THE TIM S.

JUST ISSUED.

PLANCHETT

OR THE

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wherever they are seeking to live nobly and truly, O Father, give them inspiration that the world may rise from the conditions of darkness and error, to the spring time of goodness and truth, with its blossoms of beauty and of love. We know, O Father, that Thou wilt answer

But one will say, this great truth is one that man has always hungered and thirsted after. Why should we find any who do not fully believe that the dear mother, or the child that has gone to the spirit-land, can return? Why is it, if your faith is true, that these persons do not cast aside all their doubts, and take in this truth which is so desirable for all, the light of the nineteenth century reveals to every one? When a great truth comes to a person, and their nature has not grown up to a full conception and understanding of it, that truth is presented in vain. There must always be an echo inside of the soul, when a truth knocks at

When you look at these things, and find that matter can change its form, that vast mountains may melt away and be so changed as to be little more than the thin earth on which you walk, and that the surface of the earth is so changed that hills rise and sink, mountains are lifted up,—where the valleys were, hills are upraised.

So that we find what are called everlasting hills, do "change and crumble away." They are so changed that it will not do to take them as a permanent basis for our faith. The mountains of the eternal and the everlasting are not of matter, rather an emblem of change, not of power that stands eternally—thus, then, oceans change in their shores, and their depths; hills are raised, mountains and valleys are formed. If we find the rocks worn to their foundations, what then is eternal? These are changing, these are transient. What then is eternal? The materialist says: Do not talk to me about this visionary theory of a

the hands of the person is placed on his shoulder, or before he has joined hands with the person holding him. These tricks have been repeatedly observed and in no case can he succeed if these conditions are not complied with. His whole performance is sleight of hand tricks of a low order, requiring darkness for their success." What does all this mean? Every investigator in the field of science as well as of spiritual philosophy and phe-

It is said that ladies who carelessly submitted to the golden hair dyeing process, now heartily regret that they ever attempted to be "beautiful blondes". Baldness begins to threaten them. Also, in a few instances, paralysis of the facial muscles has resulted. Never say dye, ladies.



## Pacific Department.

BY BENJAMIN TODD

## Free Agency.

EDITOR JOURNAL:—Permit us to commend the course you are pursuing in your editorials of late—viz: That of treating upon philosophical questions.

They are just such articles as the world to-day wants, and just such articles as every thinking logical mind appreciates and reads with eagerness and profit. The world wants educating down deep into the mystery of their being. Nothing tends so much to higher and nobler aims in life as making mankind acquainted with their capabilities and possibilities. All of the moral and beneficial influence of the religious teachings of the world, have been lost, or nearly so, from the fact that it has been superficial, or confined to the surface. They have demanded that men should believe and act without giving them a why and wherefore. Mankind are reasonable beings, and it is but reasonable that they should know the why. Spiritual philosophers alone have been able to give a scientific reason of the hope that is within them of existence in immortal life.

We said just such as the world wants. We need the word wants, for we know of no other word that so completely expresses our meaning. There is a vast difference between wants and desires. All wants are natural, and when they receive a legitimate supply, they only tend to keep us in an equilibrium.

But desires are unnatural, and their gratification only tends to increase them. Hence, desire and gratification only act and react upon each other, and instead of our revolving like a globe in a circular orbit, we come like, fly off at a tangent.

In your editorial which appeared in the number of the JOURNAL of July third, you lay down several propositions; the sixth one you defy the world to show to the contrary. I suppose you feel equally sure of all the rest. To only one we take objection, namely, "That man is a free agent when acting in obedience to the forces of which he is composed."

We utterly deny that man is, or ever can be a free agent; and it adds no strength to the assertion whether it be made by a theologian or modern philosopher, or both of them together, for that matter.

In the proposition quoted above, you say that man is a free agent, and yet "he is acting in obedience to the forces of which he is composed." Now, if he is acting in obedience to those forces, he is bound by them, and could not do otherwise. Where then, is the freedom?

Freedom implies choice, being at liberty, acting without restraint. That most certainly he does not do, if he always responds to the action of the strongest forces within him, as you stated in your article of the previous week. Free agency is a contradiction of terms. Agency or agent implies acting for another. If acting for another, we are bound by their instructions. Again, if no instructions be given, still we are responsible to them for our actions.

We can see every day of our lives, that we are not free, but are bound by our passions and appetites, they originate in causes over which we have not, and never did have control.

You ask if we believe man to be a machine? We answer no. The grand difficulty with many that attempt to philosophize upon this point is, they do not comprehend the position that man occupies in this stage of development. The religious world have always taught that God made man, and made him complete a long time ago, and a majority of people believe and act in from that standpoint, with some variations, when the real fact of the matter is, that man is yet only two thirds made, even if you take those that occupy the highest stand-point in development.

We can go back in the history of the human race to the time when they, comparatively speaking, had no cerebrum or intellectual faculties, but had a large cerebellum with slight perceptive faculties, just enough to bring them a supply for their animal wants. For twenty, forty and fifty thousand years, for aught we know, man's intellectual faculties have been growing and up-lifting, until man may be said to occupy the intellectual plane to-day. But do man's intellectual faculties have power to control his passions and appetites? Far from it, for we see that those that possess the giant intellects of the world are generally the slaves to their passions and appetites. We find man at the present day of his development, standing like two pillars or abutments, the cerebellum one, and the cerebrum the other; and what is now wanting? The keystone of the arch! And what, pray, may be the keystone of the arch? We answer the higher, or wisdom faculty of his nature, such as reverence, conscientiousness, benevolence, hope, idealism. Man being the highest order or some of creation, or of formation, if it suits better, must be crowned with the highest kind of mechanism. In all orders below him, the spine is horizontal and the termination in the brain is flat; whereas man's spine is perpendicular, and destined, when completed, to terminate with the arch.

It is wisdom alone that has power to control the turbulent character of the cerebellum of man's passionate nature, and when those wisdom faculties shall be well developed, and hold the reins of government, then there will be harmony in the household of man's complicated nature. He will then be free, and no agency about it,—like God, and like Him, forever cease to do wrong.

Constant success shows us but one side of the world; for, as it surrounds us with friends, who will tell us only our merits, so it allies those enemies from whom alone we can learn our defects.

By a new law in Italy the clergy become liable to conscription.

## Original Essays.

For the Religio-Philosophical Journal.

The Divine Origin of the Mosaic Law.

BY JORDAN COX.

A tract recently fell into my hands entitled, "The Law and Gospel," published by the "Seventh Day Adventist Publishing Association, of Battle Creek, Michigan. The first paragraph which met my eye was this:

"It was not left for Moses to proclaim this law (the ten Commandments); it was not left for an angel to assemble the tribe of Israel and utter these ten holy precepts in their hearing; it was not left to the Son of God to do this. But the Father, the great Eternal, descends in awful grandeur and proclaims these precepts in the hearing of all the people."

Elder James White is the author of this tract, and I, I presume, an acknowledged exponent of Adventism. The paragraph, quoted above, expresses the fundamental authority on which is based the Jewish and Christian religions—that God, in person, gave this law to the world. Struck with the falsity of this proposition, I determined to give to the Bible believer a fair examination of his own authority on this subject. Did God give the law? Elder white says he did; so do all the orthodox churches. They have one witness only, Old Bible, venerable and infallible. Let us examine it. On direct examination, we read that "Moses went up to God, and the Lord called unto him out of a mountain" (Ex. 19:3), "and the Lord spake to Moses face to face as a man speaketh to his friend."—Ex. 33:11. Again Moses sees part of God (his higher part).—Ex. 33:23. In Ex. 20:1, are these words: "God spake all these words saying," then follows the ten commandments.

Elder White says, God spake audibly to all Israel.—Deut. 4:12. He spake to Adam in the garden.—Gen. 3:9, 10.

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel."—Ex. 24:1, 2, 10, 11.

In the 32nd chapter of Gen., we have the testimony of a man who wrestled with God all night, and knew from sight, hearing and touch, that it was God. We have here abundant affirmative testimony from the evidence of three of the senses, sight, hearing and touch, that God was present with Moses and others, and gave the Law. He spake audibly "in the hearing of all Israel." He was seen by Moses and Aaron, Nadab and Abihu, and seventy elders, making seventy-four persons who saw him, all at the same time. Jacob wrestled with him, so he could not be mistaken as to his presence, and says after his departure "I have seen God face to face and my life is preserved."

## CROSS-EXAMINED.

How do you know it was "God the Great Eternal," in the language of Elder White, who was seen, heard and felt by Moses and others? "The Lord appeared to Abraham on the plains of Mamre."—Gen. 18:1. In the 2nd verse, they are called men, and before the story ends, they are called angels. Which were they, "the Lord," "Angels" or "Immortalized Men?" Whichever they may have been, they ate bread, veal, butter and milk (?) Abraham did not know what class of personages they were; whether human, angelic or divine, or he would have informed us, and their eating physical food, prove them not the last.

Now let us examine the account of Jacob and God wrestling.—Gen. 32:24, 32. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Verse 24. "I have seen God face to face and my life is preserved" (verse 30), may be taken *pro contra*.

The first appearance of the spiritual guide and deliverer of Israel to Moses, and his commission as agent or mediator, are recorded in Ex. 3rd chap. and referred to Acts 7:30, 35. In Ex. 3:2, "The angel of the Lord appeared to him in a flame of fire in a bush. In verse 4th, he is called "The Lord," and in verse 6th, he says "I am the God of Abraham, the God of Isaac and the God of Jacob." Which was he—"Angel," "The Lord" or God, or are they synonyms?

In Judges, 6:11, where the appearance of the angel to Gideon is recorded, we have the choice of believing him an "Angel" or "The Lord," as both appellations are applied to him. Which was he?

In Judges, 13:3, 23, is recorded the interview between a spiritual being, and Manoah and wife. He is called "An angel of the Lord" in verse 3rd; then he is called "Man of God" in verse 6th, and finally Manoah said unto his wife, "We shall surely die, because we have seen God." Which was it,—"A Man," "Angel," or "God." I deny that God ever spake directly to men or was ever seen by men. His omnipresence would preclude the possibility of a personal appearance.—1 Kings, 8:27. Only think of God eating veal with Abraham, wrestling with Jacob, and showing his "hinder parts" to Moses!

Let us go on with our cross-examination by quoting from the writer's testimony. "Thou canst not see my face and live."—Ex. 33:20. "No man hath seen God at any time."—John, 1:18. "Ye hath neither heard his voice at any time, nor seen his shape."—John 5:37. "Whom no man hath seen nor can see."—Tim. 6:16. "Not that any man hath seen the Father."—John 6:46. See also Col. 1:15; and 1 Tim. 1:17, where Paul says God is invisible. We have seen how confused and unsatisfactory is the testimony in favor of God having been seen and heard. We have on cross-examination developed positive testimony, that no man has seen him nor can see him,—that he is invisible.

Then we are driven to the next natural inquiry, who appeared to the Patriarchs, and to Moses gave the Law, changed so often, and did so many wicked things? See Deut. 7:10; 1 Sam. 15:23; 8am. 9:19; Ex. 3:21; 1 Kings 22:21. God is good; hence those wicked things were not done by the Almighty. Now

let us prove by their own witnesses, who gave the law. Elder White says angels did not give it.

Paul says, "It was ordained by angels in the hand of a mediator" (or medium).—Gal. 3:19. That is, the Law was originated, planned by angels and given through a medium, Moses.—Steven tells the Jews that they had "received the Law by the disposition of angels." (Acts 7:53), and speaks of the "angel which spake to him (Moses) on Mt. Sinai."—Acts 7:38. Paul speaking of the Law says: "For if the word spoken by angels were steadfast, etc."—Heb. 2:2. Here seems abundant evidence that the Law of Moses has no higher authority than that of angels through a medium; nor does this conclusion do violence to the ancient patriarchal record, for those supermundane personages,—whose appearance is recorded,—are termed "Men," "Angels," "The Lord" and "God;" also "Man of God," and "Angel of God." So we are left to our own discretion to determine who gave the Law, even by their strongest affirmative testimony.

If the Scriptures contain conclusive evidence of any one thing, I think I have established this proposition that *Moses received the Law from angels*; and I challenge refutation. Now, if the Law is of angelic authority, and the moral character of the angel not given, we are left to judge of his character by his acts and words.—1 Cor. 6:2, 3, 4. Paul says: "Know ye not ye shall judge angels." This being so, the reader will not think me irreverent, if I suggest an investigation of the character of the angel which communicated with Moses. He might be the "Angel of the bottomless pit."—Rev. 9:11, or some of the evil angels spoken of by David.—Psalms 78:40. And as he justified or ordered—slaughter, theft, robbery, murder, rape, etc., at the same time professing to be "holy," we might question whether the people were not subjected to "strong delusions."—2 Thess. 2:11. Elder White says: "It was not left for Moses to proclaim this Law." The New Testament says: "The Law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17. Moses gave us not the "Truth," in facts nor in morals, and in Ex. 19:25, we have evidence that Moses was the mouthpiece for the Law given. See Deut. 4:44; 5:1, and Paul says: "For when Moses had spoken every precept to all the people according to the Law," etc. If "every precept," then the ten commandments were a part of what he proclaimed to the people.

In conclusion, I will be pardoned for introducing Scripture evidence, in proof that angels are disembodied men who can make themselves visible under proper conditions.

1st. All angels are in human shape, and talk as men, and throughout the Bible, are called "Men" nearly as often as "Angels." See, in addition to the references already given, Dan. 8:16; and 9:21; 10:13 and 16th chapters. Acts, 12:15; Heb. 13:22, 23; Rev. 2:1, and 21:17 and 19:10; and 22:9.

2nd. They can make themselves visible under favorable conditions. Like the angel which Balaam and his ass saw (Num. 22), which shows that the clairvoyance of Balaam's ass and that of Moses, belong to the same general class, the only difference being that the ass saw the angel's face, and Moses saw the angel's hinder parts. There are two ways spirits can be seen. First, by spiritual vision or clairvoyance, and second, spirits can render themselves sufficiently corporeal to reflect light or be seen by the physical eye. They can also be photographed, which shows that forms too ethereal to form an image on the physical eye, may be reflected by the sensitized plate in the camera. These facts being proven by many living witnesses, and established beyond doubt, we cannot doubt that Moses and Aaron, Nadab and Abihu, and seventy Elders, making seventy-four, saw an Angel or the particular guardian of the Israelites; or, that Jesus Christ, after his crucifixion, "was seen by over five hundred at once."

I have given evidence of the human origin of the Mosaic Law; that it was given by human spirits through a human medium, which will help to explain the contradictory statements, frivolous and whimsical notions and vindictive character which the Bible ascribes to God.

Now, were the positions here taken, demonstrated to the satisfaction of the Clergy of Christendom, would they still preach to the people that God in person gave the Law, and reproduce in their ears the thunders of Sinai, to drive people into the church? Would they do so, knowing at the same time that the authority of the ten commandments is not now, nor never was higher, or more obligatory, than would be a law from Daniel Webster, given through Mansfield to-day.

To conclude:

1st. The Scriptures teach that "God, The Lord, Angels or Spirit men, were seen, heard and felt, and gave the Law."

2nd. That God cannot, nor has he ever been seen or heard.

3rd. The Law was given by Angels through the mediumship of Moses.

4th. Angels are disembodied human beings hence the Law is of human origin and authority.

Windsor, Cal., June, 1869.

For the Religio-Philosophical Journal.

Will Progression Ever Cease?

BY J. RUSSELL ROBINSON.

In the first of May number of the JOURNAL, are the following questions, put ostensibly to whomsoever will make an attempt to solve them. These questions were, "Will progression ever cease, and will man ever lose his identity?"

Now to the first of the above queries, we undertake to say yes—elementarily; and to the last I say I say I say by no means; and give our reasons therefor, in accordance with science and philosophy.

On the first, then, we remark that there is a general concession among all, that a universe of elementary substance exists; and that whatever either tangible or intangible substance is anywhere known, belongs as a component to this

universe; whether organized into systematic forms or yet in chaotic condition,—all, all belong to this grand whole. Now we desire it noted here, that *whatsoever* they imply universes in substrata or grand aggregative systems, imply dimensional limits.

From the above concession, then, we feel authorized to disclose to the advanced minds of this planet, the following facts of science and philosophy, which, if not generally already recognized, may be by investigation; that the grand universe is an embodiment of positive and negative principles, which are innately divine; and thus exist eternally and eternally perfect. These principles mean *organic order*, and are (mark what we here say, for we know whereof we affirm), the primary innate properties and qualities of all the elements whatsoever; and progressing with all the other innate powers, the three prime elements of cause,—predominance—to rise; volition—determination, and power to move along and carry out volition, will then eventually move all these elements forward into the perfect order in which these principles innately stand, and individually exist. And here to conclude our developments on the facts relating to our brother's primary question, we will take it upon us to say, regardless of all attempts, from whatever quarter of refutation, that the innate laws existing in these principles, will, by organization and re-organization, purifying and cleansing by the principle of progress, unfold and develop every innate property and quality inherent in these positive and negative elements, into perfect harmony, congeniality and beauty with their own divine selves. Now if all this is capable of the clearest demonstration by science and philosophy, we as investigators of the unfoldment of the laws of being, feel incapacitated to perceive how much further the law of progress will be able to extend the properties and qualities of those elements, unless you extend them beyond perfection itself.

Next—Will man ever lose his identity?

This question is of equal importance with the first; and we will give it commensurate consideration. Principles themselves being the primaries of all elementary existence, and constituting their innate properties and qualities, and being, too, self-existent and eternal, hold inherently all possibilities of life's unfoldings, and consequently intelligent consciousness and intellectual ability bring phenomenalities among us, we rationally conclude for the want of other information, that these powers manifested by and through the human mental organism, stand also in principle with all other properties and qualities in the great elementary system, and under the liability through the instrumentalities of the combined or organized forces of light, life and motion, the central organized and organized principle of all life's unfoldings, to be brought also together with all the others into complete and perfect development. And as intelligence is a fundamental principle of all principles,—based in the centre of all the elements of life and of life's organic unfoldings, it legitimately constitutes that instinctive propensity to utter ourselves from the stand point of the first element of cause in principle—predominance,—rising to the ego, thence to the second—volition (determination—I will), which generates power, the third element of cause, inherent in principle; equivalent to or corresponding to light, life and motion, the three grand organized powers, combined in one systematic order to bring all elementary chaos into order also.

The gist of the whole matter lies in this nutshell,—that the positive and negative principles of light and life stand ready, self-existent to rush into an eternal life union at the very instant the elements are in proper condition for that organized order.

And as this union is their proper, legitimate and ultimate order, there is no power in the universe that can effect its dissolution.

Here we have, then, the indissoluble fixity of man's identity; but not only man's—every other brought into organic development from chaos; from the grand elementary system as a whole, but also planets with their individualities. Planets are identical, identified in and with the grand organized elementary system, and can never lose their identity any more than man can, for the reason that it stands as an eternally self-existent principle in the elements of life and light, mathematically outlined in form, and mechanically organized, ready for elementary development when everything is in proper condition for that order. So of the principles innately inherent in each planet as a sub elementary system of systems, holding in principle each identical organism in its elementary mass ready for unfoldment, when all conditions are right for its development.

So it will be seen that no identity whatever has a beginning, but stands eternally in divinely perfect principles, positively and negatively an indissoluble fixture; depending upon no master designer for organic origin; and hence, whatever changes in elementary form may pass through in adaptation to its steps of elementary development; its identity stands in eternal, immutable, self-existent divine principles.

Windsor, May 12th, 1868.

For the Religio-Philosophical Journal.

"What the South Needs."

BY W. D. FAHNESTOCK

I have just returned from a six month's sojourn in the South, and as I have mingled with all classes, and partaken of the hospitality of many of the best and most intelligent citizens of that region, I have gathered some information which may be generally interesting. Permit me, therefore, to give my views of "What the South needs."

Many communications have lately been published in various papers, by Northern as well as Southern writers, which have generally been headed, "What the South needs," many of which, I am sorry to say, fall short of the object for which they were intended,—not only politically, but socially, religiously and in an agricultural point of view. The South is by no means barren in resources,—her people have only

failed to see,—to study and develop them, and their present condition in many respects is the result of that neglect.

My friend, T. G. Clenson, Esq., of Pendleton, S. C., in the Agricultural Convention, held at Columbia last month, enumerated many of her resources in a very eloquent speech, which, I am sorry to say was not correctly reported. In speaking of the resources of South Carolina, he stated that: "the oyster trade of the State, if properly conducted, would yield more than double as much to her citizens, peculiarly, as all the cotton raised within her territory; that the fertilizers upon her coast were sufficient to enrich all her lands, and the breeding of fish in her rivers, creeks and branches, would furnish more food of that kind than could be consumed by ten times the number of her inhabitants; that her streams or water courses could furnish power enough to drive any amount of machinery, at the same time that her lands, extending from the Atlantic to the mountains, afforded every variety of soil, climate and produce. He dwelt particularly upon the necessity of scientific education,—said that there was no prosperity without art, no art without science, no science without a knowledge of those laws which the Almighty has made inherent to all matter, and which laws govern the universe. Science is the measure of a nation's power and strength, and with it, you may hope all things—and that if he had the power, he would make scientific education, obligatory." He also spoke in glowing terms of the mineral wealth yet but imperfectly developed, and "hoped the time was not far distant when her citizens would wake to the realities which surround them, and grasp the boon within their reach."

From what I have myself seen, I am convinced that no country in the world has a better climate, a richer soil, or more natural advantages, and where health is an object, and a delightful climate a desideratum—the countries near the mountains cannot be excelled for both.

Had all the natural advantages of the South been improved, where now we see neglected, hilly cultivated or weed producing fields, we should have had them green with grass, waving with grain or white with cotton. Order, deep plowing, and manuring broadcast plentifully, will afford all this.

In many places, it is true, great strides in the manufacturing interests have been made. The same energy and perseverance, with a reasonable ambition to excel in all the branches of industry and knowledge, without any fanciful, speculative or aggrandizing tendencies, will soon reconstruct the South to some purpose.

The South needs a direct communication with the great West by railroad. This can be most cheaply and easily effected by completing the Blue Ridge R. R. by the way of Knoxville to Cincinnati, which will join both sections to their mutual advantage. But above all, to effect all, the Southern people must study Nature's laws, morally as well as physically, without which there can be no prosperity, no happiness.

Morally, the South needs men who will study God in nature, more than in human doctrines, and instead of trying to account for and to explain the divinity of Christ (as many clergymen going to and from Convention, "ately attempted" in his hearing), they would do much better to do as he did, and to teach as he taught, viz: That the Father was greater than he, and that all must so act as to work out their own salvation. The South needs revelations that accord with the great truths of the Bible, and that are not contrary to natural laws, or the laws which God Himself has established from the beginning of the world, and which even He cannot alter without destroying His own omniscience, and consequently His own existence as a perfect being.

Let her people look around and see whether there are no proofs now given to the world that the soul is immortal, and that it is right to "do unto others as ye would have them do to you." The South needs truth more than creeds or man-made doctrines, and until she finds it, she can not hope to become wise, good, prosperous or happy y, even if she should become more affluent than ever.

Cincinnati, May 20th.

## Endorsement.

Beloit, Wis., April 11th, 1869.

The following preamble and resolutions were passed on the date above written:

Whereas, Brother Asa Warren has just closed one year's labor with our Society as lecturer most acceptably and instructively, and is constantly engaged in other and new localities as a zealous dispenser of the Harmonical Philosophy, and of an inspired humanity, therefore,

Resolved, That we, members of the Beloit Spiritual Society, and Children's Progressive Lyceum, in joint Assembly, do tender our continued sympathies and desire for his earth life's encouragement and success; and most cordially recommend him to all Spiritualists and Liberal Societies as worthy their confidence and support as an earnest laborer, and faithful expounder of truth and a true human life.

Resolved, That a copy of these sentiments as a testimonial of our high esteem, be given him, and a copy sent to the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, for publication.

Signed,

LEWIS CLARK, President,  
S. U. HAMILTON, Secretary of Society.  
W. M. WADSWORTH, Conductor,  
S. R. DRESSEN, Guardian  
L. M. ROSE, Secretary of Children's Progressive Lyceum.

The National monument at Gettysburg, was dedicated on the 1st inst., before a great audience, with appropriate ceremonies. Rev. Henry Ward Beecher made the opening prayer; and was followed by General Meade, who delivered a short address. Senator Morton pronounced the oration, and Bayard Taylor read a commemorative poem.



Contributions to be sent to Mrs. Felix H. Mann, No. 28 North Dearborn Street, Chicago, Illinois.



## Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 2d FLOOR.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Late the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, JULY 31, 1869.

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All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois.

The Pen is mightier than the sword.

## SPIRITUAL DEVELOPMENT.

ST. LUKE'S OPINION ON THE DEVELOPMENT OF JESUS. COLUMBUS—WASHINGTON—FULTON—THE NEW MOTIVE POWER.

God works by means. Law, immutable law, governs all things. Under its influence we live, move and have a being. It is useless to asper that man is governed by his own capricious whims. "He is only part of one stupendous whole," consequently is constantly subject to influences over which he has no control. He may think he is free, independent to act in any conceivable direction, and he may go forth as a warrior, statesman, or philosopher, fully imbued with the idea of his individuality, when, in fact, he is under the influence of circumstances, mundane or supermundane, over which he has no control, and to the action of which, he is constantly responding. We would not infer, however, that man is a machine, an automaton, whose every impulse is set in motion on principles analogous to that which drives the piston rod of an engine. He can only act in accordance with the unerring laws of his own organization, combined with surrounding circumstances,—he is not free to act contrary to any of nature's laws, for to act contrary to even one of them, he would be compelled to rise superior to it, which would be impossible.

Man is not a creature of circumstances. He is a creature only of system, order, beauty, love and benevolence. He knows nothing of chaos, anarchy and misrule in his own organization. System in all things, everywhere, is the distinguishing trait of the divine dispensations of God. There is as much system, regularity and order in disease as in health, and the action of law in one case is just as systematic as in the other.

Man is forced into this world. "To be or not to be, is not the question. There is no choice of life." Grand truth! No exotic from a tropical clime to dazzle our senses and lead us astray! Forced is a meaning word. It speaks of omnipotence, of mounting thunders, flashing lightning, and internal convulsions. "Peace, be still," came in trembling accents from the lips of the Savior. Beautiful and rhythmic were his emotions then! Grand were his thoughts; sublime his position; for above in the Celestial Courts, was a Congress of Spirits with whom he was in rapport, and he knew the result. The dashing waters, the spray-capped waves dancing in high carnival, the mad winds and dark portentous clouds ceased their motion, and, indeed, there was peace, for that Spiritual Congress can control and direct the forces of nature in a manner previously so efficient, just as easily as the chemist and electrician can imitate the earthquake or belching volcano. Thus we find that the Savior unassisted, would have been powerless.

We are constantly being acted upon by the unseen intelligences of the Spirit World. Even the child in embryo is often for a special purpose, acted upon by them, and certain characteristics are made a part of its nature. St. Luke thus speaks of Jesus:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

In this statement there is a truth but little appreciated at the time, but it shows conclusively that St. Luke had a clear conception of the development of his mediatic qualities, for he said he was "filled with the Holy Ghost (magnetic and electric influence of a spirit circle), even from his mother's womb."

It was through this beautiful process that the gentle Nazarene was developed. He was developed in the germ. When in the mother's womb there were unseen intelligences surrounding her, throwing down like a spray, their magnetic and electric forces on the germ child, developing it in all its parts, and so attuning its organization that it was in perfect harmony with their own. Jesus of Nazareth came into the world a fully developed medium, and his beautiful life, those rhythmic emotions that bubbled up within his interior nature, were not, of course, the result altogether of the action of the mother. It is true, the mother assisted in the development, and it was principally through her instrumentality that the beautiful result she desired was achieved.

When the Angel world desired to open this Western Continent to the ingress of the white man, a circle of wise sages was designated by the Congress of Spirits in the Celestial Courts, to select a germ child, and develop in it just such characteristics as would lead to the result desired. A humble woman was found in Genoa, Italy, and her child in embryo was developed by these wise sages for the purpose designated by the Congress of Spirits, and Columbus was born! Another pearl from the Celestial Courts!

This is no idle sketch, but an actual fact, and shows the means that God employs to carry out his ends. Columbus was true to his own char-

acteristic. We now see his little vessel on a spray-capped wave, trembling like an aspen leaf, but proudly moving onward in its destined course. The compass varies, the crew mutinies, and discontent prevails around. Columbus undaunted meets every objection; explains every difficulty; and actuated by a high and holy influence within, he induced his crew to continue on their course three days longer, promising if land was not discovered at the end of that time that he would return to Spain.

Ah, three days! A thought sliding down a silvery chord from those wise sages who had him in charge when in embryo! An electric flash to designate to him when he would discover land. Columbus was not alone on that voyage. A Congress of Spirits had their eyes upon him, and it was a gala day in the Celestial Courts when the cry came from the mast head, land! land! land!!!

Columbus was developed in embryo, and the whole grandeur of his life resulted therefrom. Development is a grand theme. In one article how little justice can be done to it. A volume of three hundred pages would not explain all of its beautiful laws.

We here say that the development of the Nazarene was of a very high order, for a being of spotless innocence was then needed, and his whole soul seemed to be an emanation of the angelic circle who had him in charge.

There is a grand law that governs the growth and development of the embryo child. The mother should ponder this subject well, for we do know it is just as easy for her to shape the nature of her child as she desires, as it is for the artist to represent the "human face divine," with any expression he wishes.

After the discovery of America by Columbus, the next important action of this Congress of Spirits was to find a child in embryo to develop for another important mission; for at this time they saw that the colonies would be, oppressed and that the Goddess of Liberty would veil her face in sorrow. Ah, the mother of Washington was found. He was selected for the grand mission, and developed for the purpose designated. The circle of spirits who had him in charge, knew what characteristics he required and developed him accordingly. Nobly did he fulfill his mission. Martial music could not give due praise to his brilliant record. The Father of his Country! to-day we honor, respect and love thee, for thy impulses were pearls dropped from the Celestial Courts. Reader, ponder this subject well. Men are born to be great. The embryo child foreshadows the future man, and the characteristics given determine his history.

This development of the child in embryo, is consummated by the grandest processes of Nature's laws. There is no chance about it; there is no mistake made, and in future numbers of this paper, we propose to go into minutiae, and explain this wonderful law, and give mothers such directions that they can develop their embryo child in any manner they desire.

In glancing over the pages of history, we will find that certain characters have appeared upon the stage of existence at an auspicious moment. Their history has been a halo of glory! Their mission has been transcendently grand! Ah! how little, however, did they understand their real nature, or the origin of their wonderful powers.

When Washington had immortalized his name, another demand came up from the inward emotion of a nation, for a more safe and expeditious mode of conveyance on water. The Congress of Spirits in the Celestial Courts had anticipated that demand, and a circle of spirits possessing wonderful mechanical ability took another germ child in charge, and Robert Fulton did not disappoint them, for they had operated upon him in such a manner that he could intuitively comprehend what they wished to impart. We here say that an engine perfect in all its parts was first invented in the Spirit World, and was first tried there and known to be a success. To Fulton was given the principle. It was all that was demanded at that time. But the engine on his little steamer did no more resemble the perfect one, than day light resembles darkness.

Ah, we catch another key-note! Another grand invention is about to be made. We cannot designate the exact date of its appearance, but it will come soon, and it will astonish the world. The man is now living who will bring it forth, and little does he feel or appreciate the grandeur of his destiny. It will be a new motive power, so perfect, so complete in all its parts, working in accordance with nature's forces, that the world will be astonished. It will be a wheel, and its motion will move the commerce of the world. This man is harmoniously made. In his mother's womb, when in embryo, the forces were set to work to accomplish this great result. There, the germ was attended by an angel band, and so developed that it could unmask one of the grandest laws of nature. To-day he has the principle within his interior nature, and it will soon assume a tangible shape, and great will be the interest when it first makes its appearance. This same power has been predicted by A. J. Davis.

Then, looking around us and considering all things well, we must come to this conclusion. "That to be or not to be, is not the question."

How grand and beautiful is this theme of development. Nature, in the tinted flower, in the tender plant, in all her works, pursues a course precisely analogous to that which should characterize the mother in developing the embryo child. You can, mother, give your child any cast of mind you choose, providing you understand the laws of development.

The Spirit World understands the importance of the proper growth of the germ in embryo, and they act accordingly when they wish to bring a person on the stage of existence that shall be distinguished for certain traits of character.

## A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty cents.

## ILLINOIS ASSOCIATION OF SPIRITUALISTS.

We purpose to make short work in commenting upon the recent Convention at Havana.

Our readers are aware of the "trick" resorted to, to get the meeting held at an out-of-the-way place where the Spiritualists would be likely to attend, and at a season of the year they could not spare time.

No time was allowed for Societies to meet and appoint delegates if they had desired to do so. An invitation was given to such persons as wanted the Convention, but no time was allowed them to respond. The place was fixed upon as can be proved, before the invitation was given. Mr. Peters, the President, would not consent to the fraud, so Jamieson procured the signature of a lady who was one of the executive officers and called the meeting at Havana, for the very purpose of having as few persons as possible, the better to enable him and Mr. J. S. Loveland to control the Convention.

The meeting came off, and it is claimed that there were seventeen delegates present. Only two Societies, however, even appointed delegates, and they were entitled to but two delegates each under the constitution of the State Association. All others were improvised for the occasion, and we opine our friends at those towns they professed to represent will not be proud of their acts.

One delegate professed to represent a Lyceum, no such delegates are known to the constitution of the Association. So it appears that there were but four delegates in attendance, none of whom were eligible under the constitution. So, really and in fact, there was no legal meeting of the Illinois Association of Spiritualists, held by persons authorized, or who could act in the name of the Association. The meeting was conceived in fraud and brought forth an abortion.

The clause of the Constitution referred to, requiring certain qualifications to render members eligible to seats, reads as follows:

"The State Society will consist of members of the Local and County Societies who shall contribute to the funds of the American Association of Spiritualists." (A)

Not one of the pretended delegates had ever "contributed" one cent to such funds, consequently even the four who were sent there by the two Societies, viz: Monmouth and Havana, could not have had power to pass resolutions or amend the constitution, as they assumed to do. Their doings were a nullity *ab initio*.

To remove this difficulty, Loveland resorted to another cheat,—he is fruitful in that department as will more fully appear. He offered the following resolution to which his delegates said *aye*, viz:

Resolved: That in judgment of this Committee, the resolutions passed at Springfield on the 24th day of October, 1863, at the adjourned meeting of the Illinois State Association of Spiritualists, are no amendments to the constitution of said Association.

Let us examine the position. Supposing there had been present a full and fair representation of delegates, eligible to act, would a resolution denying a plainly expressed provision in the constitution, annul it? A constitution by which an Association is governed, is as binding on the parties and as enforceable in a court of justice, as a contract between two individuals capable of contracting.

A case just transpired in point: Bishop Whitehouse, of the Illinois Diocese,—Episcopal, was desirous of getting rid of certain refractory members of the priesthood. To the end of making an example, he had charges preferred against Rev. Charles E. Cheney,—instituted his own court, and was proceeding against protests, in his own way, to not only deprive Mr. Cheney of his private rights as a clergyman but to bring him into disrepute among his fellow men, regardless of the articles of Association of the Episcopal Church.

Mr. Cheney applied to the civil arm of the law for an injunction, restraining the Bishop and his court from proceeding in that unlawful manner, which was granted, and the unlawful assemblage was dispersed. This transpired in the city of Chicago, on Wednesday last.

If the Bishop had only taken Loveland into his counsel, he would have cured all defects in his court, by a simple resolution that the constitution of the Episcopal church did not mean what its plain language purported to express.

Mr. Loveland claimed that the above quoted paragraph, had not been legally adopted as a part of the constitution. Let us see. The adjourned meeting at Springfield last year adopted certain resolutions which they called a plan of organization. The clause referred to pertained to the State organization. Now, what followed? The same Springfield meeting resolved as follows:

Resolved: That the constitution of this Association shall be so amended as to conform to the aforementioned plan of organization."

See amendment marked (A) above quoted from the plan of organization. The Secretary says, "The report of the committee was adopted, and the resolutions were adopted *seriatim*. The plan of organization was also adopted." This is a matter of record.

How does Mr. President (?) J. S. Loveland's resolution stand in the light of this record?

It is amusing to see these gentlemen blowing hot or cold as the occasion requires. At the Springfield Convention they got the above amendment inserted at the instance of D. M. Fox, the President of the American Association of Spiritualists, who came over from Michigan for that purpose, in order to compel Illinois Spiritualists to contribute money for his American Association, under penalty of being ostracized from membership in their own State Association. We exposed the trick and the result was, Fox got no money from this State except what he pocketed at that time at Springfield. These men being of the non-paying kind, in all cases thought it better to ignore their own amendment by a resolution, that it did not mean what it said, than to trouble their pocket nerves by paying Fox five dollars. They are constitutional liars, indeed! This thicket Loveland now claims to be President of the Illinois Association of Spiritualists, by nullifying a provision of the constitution of the Association, he would preside over, which stands in his way. By a simple resolution of parties that have no legal vote in the

convention, he would resolve that the constitution does not mean what it says.

No, no, Mr. J. S. Loveland, you can't get to be president even by that fraud,—and you certainly can't by any fair vote of the Spiritualists of Illinois—your record is decidedly bad—you and Wadsworth voluntarily put yourselves upon the record at the Cleveland National Convention, when you in your report denounced all mediums (may by name) for physical manifestations, as imposters. Now it is apparent from your company and co-intriguers, in getting yourself into the would be presidential chair of the Illinois Association, that you and they intend to make it appear that the Spiritualists of Illinois endorse your Cleveland report against mediums. The facts of your intrigue have exposed your company. F. L. Wadsworth and W. F. Jamieson have been as violent in their denunciations against mediums as yourself,—both intrigued with you to break down the RELIGIO-PHILOSOPHICAL JOURNAL,—both were with you in getting in debt to and eating up the substance of the Central Publishing House, and all were sent adrift by the stockholders of that Institution, which you so effectually plundered and bankrupted; since which time the same parties have been diligent in their efforts to prevent Spiritualists from reading or subscribing for the RELIGIO-PHILOSOPHICAL JOURNAL, because of its defense of mediums and exposure of intriguers,—all of which efforts of yourself and your associates have proved failures. Physical mediums have thrived in numbers and power of mediumship, since your report was made against them. The RELIGIO-PHILOSOPHICAL JOURNAL, has been re-instituted as the advocate of mediums and Spiritualism especially, in spite of your opposition.

Your aspiration to head a paper adverse thereto has failed. The trap you set to outwit us and all other Spiritualists from a voice in the Illinois Association of Spiritualists who would not pay a forced tribute to the American Association, sprung and caught you and your associates. Fox, like his namesake in the fable of the Fox and the Goat, made you and your associates, play the role of the goat over again,—another failure! Your recent failure is in not becoming a president, with its train of other failures incident thereto. You fail to effect any injury to the circulation of the JOURNAL, by your attempt to make it appear that the Illinois Association of Spiritualists ignore it. You and your confederates have tried that work for the last year and a half, but to fail. During that time our paper has been re-instituted and become the favorite of the spiritualists who read, wherever the English language is spoken. Our outspoken disapproval of measures not calculated to benefit the masses, and our opposition to everything tending to sectarianizing Spiritualists, has met the cordial approval of ninety-nine hundredths of Spiritualists everywhere.

That we have used the scalpel to eradicate corroding ulcers, when there were no hopes of cure by other means, is true. During this period we have daily received commendations from every part of the country, for our bold, outspoken sentiments. Our paper is, and ever will be, radiant and fearless in the defense of the right. In proof of the approval of the public, we will state facts.

Our subscriptions have within the last eight months increased over twelve thousand, and in these hard times for money, our list is still rapidly increasing. Our only real rival, the glorious old *Banner of Light*, has ever extended the hand of fraternal regard, and given our paper that meed of praise, which the great mass of Spiritualists know it merits.

We shall rejoice when the period arrives that self-interest shall nobly lead one class of men, in old theological style, to dominate over others, and live from the sweat and toil of the more humble class in life; but until that time does come, we pray good spirits to inspire us and others, to fight the good fight for principles, and may the pen truly prove to be mightier than the sword.

Not a word of complaint has ever come up from our subscribers and readers that the JOURNAL does not deal fairly with men. We only scourge when principles are at stake, and men wantonly invade our rights or the rights of others. Our work is plainly before us and we shall do our duty as we understand it, fearlessly. As we have said before, we owe no allegiance to any power on earth, but the principle of eternal truth and justice.

And we say in conclusion that the only reasons for publishing this article, so personal to ourselves and others, are these: The men especially referred to, have made attempts to pervert a well organized State Association into an instrument of persecution. Having failed in all individual efforts, they have attempted to make the Association speak, in a more potent voice, to further their selfishness and vindictive ends. They have attempted in the name of the Association that we were especially instrumental in organizing, and over which we presided for two years, to do the evil work of destroying a paper in which we have already invested more than twenty thousand dollars; and further to make that same Association retrograde every Spiritualist in Illinois who would not humbly support a national organization in which they had no confidence.

Our article and our apology for publishing it, is before our readers,—of their approval we are certain.

## COMMERCIAL COLLEGE.

Our friends who have sons and daughters to be educated for business, will do well to read Bryant & Stratton's Commercial College advertisement in another column of this paper.

Both sexes are prepared at this College for the active duties of business life.

## HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

Good mediums always in attendance.

## THE MORTUARY.

Mrs. Addie L. Ballou again occupied the room at Music Hall, last Sunday morning and evening, and entertained the people with a discussion of the following subjects: "Social Evil," "Woman, her relation to humanity and to God."

Her address on each occasion was listened to with great attention, her practical remarks meeting the approval of all present.

In regard to "Woman, her relation to humanity and to God," she took a comprehensive view, and seemed to grasp intuitively its merits, discussing them in an able and logical manner.

Her allusions to the fallen women of our city were expressed with a degree of sympathy which would indicate that within her soul were pearls dropped by some angel mother, whose daughter had been led astray by the wiles and allurements of some scheming man and ruined. But she asked, "Can woman fall, lose her virtue and innocence, and her inward soul become a festering canker, without some man feeling equally the blighting effects thereof?"

This was a pertinent question, indeed, as it is well known that for every outcast in our city, there is some man, who, by alluring promises, first destroyed her peace and happiness, and consigned her to the position she now occupies; yet the man can move in first circles, contaminating society with his pestilential breath, while the one he ruined is forever excluded therefrom.

She was intensely radical in all her remarks, taking the position that woman should be allowed to vote, that her intuitional nature admirably adapted her to see clearly in reference to principles and political aspirants for office, and that she would purify by her influence and presence the political world, and establish the nation on a sounder and more enduring basis.

In her evening lecture, though her subject was Woman, "she had a text," she said, "that she would introduce at its conclusion, and make a few practical remarks therefrom." She did not forget her promise. The text was woman, a poor, suffering, unfortunate woman, who was in the Hall, and who had a daughter sick at home, lying on a pallet of straw, and she only asked for five dollars, to assist her just a little until she could secure employment. Mrs. Ballou with a voice tremulous with emotion, eyes kindled with sympathetic love for the unfortunate creature, alluded to her case, and exhorted the audience to assist her to the amount desired.

Her sympathetic nature became an *rapport* with that of the audience, and the response was not \$5, but \$30. To convince herself of the truthfulness of the woman's statement, she accompanied her to her humble home, and found that her statements were too true. A little girl, suffering from the effects of a paralytic stroke, was lying on some straw on a box, and the scene was indeed heart rending.

Mrs. Ballou is a pleasant speaker, her vivacity, earnestness and practical ideas, never failing to rivet the attention of the audience.

She will answer calls to lecture wherever her services are demanded. Address in care of the RELIGIO-PHILOSOPHICAL JOURNAL office.

## THE PHYSIOLOGY OF WOMAN

And how diseases from infancy to old age, including all those of her critical periods, pregnancy and child-birth, their causes, symptoms and appropriate treatment, with hygienic rules for their prevention, and for the preservation of female health; also, the management of pregnant and parturient women by which their pains and perils may be greatly alleviated,—to which is added a treatise on womanhood and manhood, love, marriage and hereditary descent, being the most approved view of modern times, adapted to the instruction of females and professional reading.

C. Merrill, M. D., author; Jones Campbell, Boston, publisher.

This work contains 431 pages, small type, closely printed matter, appropriately illustrated for such a work. No work that has ever been published has commanded the attention and approval of females to the extent that this work has. It is written in the most chaste and appropriate language, and fully illustrates the proper functions of all the organs peculiar to females. It is a work that should be put into the hands of every female from early puberty to old age, and should be their most intimate companion for frequent consultation through life.

We can hardly say enough in commendation of this work. It is a neat volume bound in muslin and can be had at this office. Price \$1.50; postage 20 cents.

Address S. S. Jones, 192 South Clark St., Chicago, Illinois.

## J. M. ALLEN.

We received a set of resolutions from the Society at Terre Haute, Ind., highly commendatory of Br. J. M. Allen, and recommending him to the friends, but which we accidentally lost. We have made diligent search for them, but without success. This notice embraces the essential fact. Br. Allen is a faithful laborer, and we hope he will receive encouragement and sympathy wherever he may go.

## DUPLICATES—AN URGENT REQUEST.

All who received duplicates of No. 17 (week's before last) paper, should most earnestly request to enclose them in wrappers and address them to the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street, Chicago, Illinois,—marked "returned." We need every such copy to apply deficiencies. Please be particular and attend to it promptly, and very much oblige.

## MUSICAL INSTRUMENTS.

We call the attention of the readers of the JOURNAL to the advertisement of Horace Water's musical instruments, to be found in another column of this paper.

There is no doubt that, this an honorable manufacturer, and dealers as well as purchasers generally, will find it for their interest to correspond with him before purchasing elsewhere.

## JOSEPH H. PRIEST.

The above named brother may be addressed at Berlio, Wisconsin. We hope the friends desiring lectures will give Brother Priest a call.















